

THE
COUNCILS
OF
WISDOM:

OR,
A Collection of the Maxims of
SOLOMON.

Most necessary for a Man wisely
to behave himself.

With Reflections on those Maxims.

Rendred into English by T. D.



L O N D O N,
Printed for *Sam. Smith*, Bookseller at
the Princes Arms in *St. Pauls*
Churchyard, 1683.

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LONDON.
Printed for J. Smith, Bookseller at
the Strand, 1832.

To the Right Worshipful the
Mayor, the Worshipful the
Justices. with the capital and
inferiour Burgesles of the Bur-
rough of *Taunton Saint Mary
Magdalen* and *St. James's*, in
the County of *Somerset*.

Gentlemen,

WEre I accountable to any
how I pass my time here;
't were certainly to you, who
know that I was not one of
the idlest at home, wherefore partly to
satisfy you, the following Manual I took
the pains to translate out of *French*, the
contents of which, as they are univer-
sally necessary, are design'd for all, but
dedicated to your selves, as persons so
much more in need of it, as you are pub-
lique Persons, and called to shew your
abilities or defects more than your
Neighbours; And if any member of our
Body politic, thinks himself scandalized,
and that he's too wise to take the Coun-

cils of *Solomon* in good part, he is one
that least deserves them, I wish to all
the same satisfaction in the perusal, as I
had which encouraged me to translate
it, and should be glad of any opportunity
agreeable to the following Maxims, to
tell you that I am,

Your humble Servant,

THO. DARE.

Amsterdam, Febr. 14.

1683. S. N.

THE

THE PREFACE.

IT is long since, Thotimus, that you did me the favour to pity me, and to feel for me the Pains of my Solitude, I have often taken the liberty to answer you, that it is to me no great misfortune to be unknown: permit me to testify to you this day, that I should be to blame to tire my self, and that I have here company, that is well worth all other that I should be able to see.

I can at least assure you, that during our conversations, the sad spectacles, and affrightful silence of the desert, where fortune yet keeps me, doth not hinder, that the hours do not pass there very swiftly, and that time were one of the things which are wanting.

It is easy for you to judge, that I speak of Solomon. You know that formerly I did comfort my self in Books: you are about to see in the writing that I send you, that I employ myself now to explain them; and to endeavour by my reflections to make the wise men of the

The Preface.

World see Truths unknown to their Philosophy.

I thought of it immediately at the entry into this Solitude where I am. All melancholic as it is, or as it appears to your eyes; I know nothing more commodious, for a man who would busy his thoughts, or meditate on the writings of this learned Prince. I say it, because I believe that I read lately, that Wisdom who dictated these Proverbs when it was solitary, explains them not, but to persons who are so also, and who go to ask it, as he did, in places where one hears no news of the Creature, nor any noise capable of troubling the attention, and the pleasure of those that bearken.

Solomon loved to be alone, as much as the Princes of his Court to be near him, and to hear him speak. The time to which his desires aspired was, When after the labours of the day, weary of the affairs, of the honours, and the noises of the World, he could retire himself from the sight of company, and when
he

The Preface.

he went to entertain himself with God in a Country-house called Hetta near enough to the City.

It pleased him more then any of the Royal Houses, because that besides the magnificences, and the riches added by the hands of men, there were great Woods, with Rocks and Streams and other workmanship of nature, proper to raise his spirit to Heaven, and to make him remember eternity.

It was in this stately desert, at the sight of the beauties of God, that his contemplations disclosed to him; That he conceived such great contempts of the beauty of mortal things; and that after the other complaints that he made, against the treacheries of their promises and their flatteries, he sung this famous Song, that the Caves and the Waters of his palace first heard, but its eccho's have been since heard throughout, and shall be made to resound, even to the end of ages, Vanitas vanitatum, cuncta vanitas.

The moral and politic sentences,

The Preface.

of which his Book of the Proverbs is filled, and those which the Son of Syrach has brought together and kept by his care, were born in the same solitude where silence and tranquillity help'd them into the World: And it is without doubt, That to these devout walks, that the universe is obliged for the knowledge of the truths which are gone out of the Pen of this learned Prince, which have enlighten'd all Nations I have chosen amongst these sentences, those of which I believed I could be able to help my self, in working at my design, which is to draw from their Texts, subjects of meditation, proper for persons who would live amongst the Laws of Conscience and Prudence, and conduct themselves wisely in the various occasions of a civil life.

It is but a little peece as it appears. If I had had a little more leasure and a little more light, perhaps it should have been bigger: But to say with an Ancient, if I had more of one and the other, in stead of enlarging, I should endeavour to shorten.

The Preface.

it, and I should remember what one of the best Writing-Masters of our time told me, That to excell in the Art of writing well, it is necessary to be able to blot well out.

This thought is not only his, I observe; it is common to the Masters of every Art and Science, and that it keeps even the first rank among their Maxims.

When they are willing, that what they do should be their Master-piece, all their industry is imployed to make it pass well into the Spirit and to leave there but little matter.

Force and delicacy are the perfections of all works: that of a Book is soveraign, when it can be read in few hours, and that it can not be read, nor meditated enough in many years.

Much Truth, few Words, was heretofore the device of a great Divines; very great in that, but infinitely less than God, who encloseth infinite truths in one word alone, and who saith all that can be said to eternity, when he pronounceth his word.

The Book is divided into two Parts.

The First, divided into 4 Articles contains Maxims necessary for a Man to demean himself well.

First of all, are the Maxims necessary for the Conduct of the Conscience.

Secondly, Maxims necessary for the Conduct of the Wit.

Thirdly, for the Conduct of the Heart and Passions.

Fourthly, for governing the Tongue.

The second Part, contains necessary Maxims for a Mans wife Conduct, in regard to his family and other persons.

The Wife, Children, Servants, Friends and Enemies, are the Articles which divide it.

ART I-

ARTICLE I.

MAXIMS

For the Conduct of the Conscience.

FIRST MAXIM.

Of making many Books there is no end. Let us hear the conclusion of the whole matter. Fear God and keep his Commandments; this is the whole duty of Man, Eccles. 12.

PARAPHRASE.



Much is the Counsel that's given,
and many are the Books that
are written to help Man to be-
come great, and to render him
perfect.

Wisdom has but one word thereupon:
and this word is the *Compendium* of all
that wise Men have said, the end of all
that, which its self said since the begin-
ning of ages. It hath never spoken nor
ever writ, but to make Men understand
how to love God and obey his Will this
is to be the whole duty of Man.

REFLECTION.

WHen the Creator formed the project of our nature, and that he conceiv'd the Idea of Man, as he pretended that this was the chief and most excellent Piece, he conceived not onely a Body and a Soul.

He saw well, that as the Body separated from the Soul would be but rottenness, even so the Soul separated from God would be another deformity, infinitely more frightfull; and instead of the being chief of the work he contrived he should but make a monster.

Not to fail in his design, at the same time that he joyned the Body with the Soul, he judged that it was necessary to joyn the Soul with God, by the means of Grace, and he would that this Grace entred into his workmanship, and that these three together were the whole Man.

Stop a moment and consider well the Wisdom of God, when he proposed to himself the meeting of these three so different things, and to form thereof the chief of his work? How many marvels in Man when they are united? How many misfortunes when they are separated.

Grace repelled and withdrawn the Soul, there's reprobation and sin. The Body separate from the Soul there's death. The Sou

Soul separated from the Body and from Grace there is Hell. Three objects of horror or of fear. Rejoyn these, and make but one, they are three coelestial beauties, and the three greatest miracles of divine power united together, and that is Man. *Time Deum hoc est omnis Homo.*

II. MAXIM.

Let thy glorying be in the fear of the Lord, and all thy communication in the precepts of the most High. Eccles. 9.

PARAPHRASE.

EStablish your Honour by fearing God, and being faithful to him, If you would that Men should look on you with respect and esteem, and always see on your countenance that modesty, and in your conduct that force and tranquility of spirit which raises a man above other men, have always in your self some thought of the goodness of the Creator and his eternal perfections, and accustom your heart not to relye but on him in all its designs and hopes.

REFLECTION.

DO not as the proud *In timore Domini*, who is ashamed *mini sit tibi* to fear and to worship God, *glorioso.*

The Councils of Wisdom

because people fear and worship him, and who establisheth his honour by making light of his duty.

Take you heed (in forming your opinions and Maxims) of taking for a man of nobility and greatness, your being less wise than others: And do not believe a folly that is particular, to be more worth than Wisdom that's common. If because you are noble, it's painful to you, to do what mean people do; That which is good, you ought to do better than they.

Do not imitate his devotion, surpass it. Do not follow him in the ways of salvation, and in the exercise of righteousness and holiness, have regard to your condition: March first, and serve as an example.

Keep your rank in the Churches, permit not that any should be more devout, nor more modest than you: Since you are first in quality, your place before the Altars and during the sacrifices, is to be more near to God, and the more raised by Prayer.

Remember that you have no surer means to put your self above this croud of little people, than to abase your self more than they, before this supreme Majesty, and to adore him more perfectly.

III. MAXIM.

Vanity of vanities, all is vanity and vexation of spirit, Eccles. i.

PARAPHRASE.

YOU must love nothing but God. The true good and true pleasure, is not to be found, but in him alone. The good which appears before our eyes deceives us, it is nothing but illusion and vanity. And this false and apparent good, becomes a real evil, as soon as it pleases us and that we begin to love it. *Universa vanitas.*

REFLECTION.

ALl the felicities of this life are vain and deceitful. When they present themselves to us, we take them for stable and immoveable things: Our heart being drawn by this appearance, stretcheth out its arms and blindly fastens its self unto them, promising its self eternal pleasures in possessing them.

But it is to embrace running water; from the hour that we begin to possess them, they begin to run away from us. During embracements and joys, and amidst our mutual promises and hopes of an inseperable tye, they escape from between our hands and
con-

continue their course: we continue ours and we quit our selves: we go, each where our destiny calls us, and where time leads us: They to nothing, we to death.

Time goes apace, and the end is near, it is not far between the pleasures of a moment and the tears of eternity. These long years that we figure between the two, are very often but a night. Perhaps those who shall see us this evening settled in a high and powerful fortune; will find us next morning buried in its ruins.

To day, prosperity, health, riches and honours: To morrow, all these vanities in the air, wind and smoke, our Body in a Tomb, our Soul in another World, there to lament, and to say eternally, but too late, *Univerſa vanitas, & afflictio spiritus.*

Vanitas va- The juſteſt reaſon we ought
nitatum. to contemne theſe runagate felicities for, conſiſts in this word *Vanitas*. God alone is the true Good, created goods are the productions and ſhadows of this eſſential and Infinite Good. Conſider, and open your eyes. You are rich: but if God withdraws himſelf from your heart, what remains, and of what do you boaſt?

To be heir and maſter of the ſhadow of an houſe, without having any right to the houſe, and without being able to go into it, what Patrimony and what ſort of inheritance

tance is this for a man? To be Master of a Treasure or a Revenue, Master of a Kingdom, an Empire, a part of the World, the whole World, & all the appearances of good; Possess all the shadows of God, all his works, all his gifts, but without possessing of himself, What a possession is this for a Soul who breaths after the true Good, and who cannot be filled or satisfied but by him alone?

The worst of it is, that these shadows of the Creator, these Riches and Magnificences which are about us, are not in us. Gold and Silver enter into the Houses, Pleasures enter into your eyes and senses, but they pass no further, they never arrive so far as the Spirit, nor there where your greatest needs and immortal desires are, they send there only their figure: Of so many felicities heaped round about you, and kept together with so much pain, their shadow alone is the share that belongs to your heart.

Meditate a little, and if you can understand the cries & complaints, which during pastime and pleasure resound from the bottom of this miserable heart, bewail yourselves, and confess that it is worthy of compassion. So long as it hath searched ever since its birth, and that without ceasing, with utmost desires, it asks the Truth of truths to be happy, not to find in himself but this vani-

ty of vanities, this shadow of shadows, this image of appearances and illusions. *Vanitas vanitatum, & afflictio spiritus.*

To comfort it, do not direct it to its self; And hope not to give it rest, and to render it happy by the Maxims of Pride and the Philosophy of the Word.

I know well, that human wisdom and the policy of self love; would that a man *Sapiens ad beatè vivendum se ipso contentus* to be happy, should renounce both Creator; and Crea-
est. Seneca.

tures and seek no other happiness, then to be to himself, to enjoy his own entertainments: That this possession were the true Felicity, & to please a mans self a better fortune then to please Kings and Angels. But *Nullam sui partem extra se querit. Transivi ad contemplandam sapientiam locutus quæ cum mente mea animadverti Eccl. 2. animadverti quod hoc quoque esset vanitas.*

Remember that since your Spirit is the most perfect and noblest Image of the first Being, when it is deprived of grace, it is the vilest of vanities. All that is vast enough and capable of containing God, cannot be separated from God, but must be so void as God is great.

That is to say, that when our Soul is reduced to love nothing, nor possess any thing but

but its self: The greatness of this spiritual and immortal Soul, is no other thing but an immense privation and endless grief.

Our Soul is so divine a thing and so excellent, that as soon as God is no more with it, it becomes, what they call damnation, and is its own hell.

The difference between two sinful Souls, the one damned, and the other living upon the Earth and enclosed in a Body, is this, that one sees its self clearly and feels the substance which is its evil; and the other neither yet sees or feels it.

When that your Soul separated from God by sin, and from thence infinitely unhappy, shall feel its self, and see it self by the fire; the motions of his despair and the cries of his grief, shall be those that the Prophet heard from far, and that he repeated by these words: *Redidit me quasi vas inane*. It shall say, God had made me a Vessel large and precious, capable to enjoy his Glory, and to possess his Divinity, nevertheless he hath withdrawn himself and left me empty: I am no more then my self, and that's the affliction of afflictions and the true Hell, to be Spirit and alone to be an immortal Soul and vanity. *Vanitas & afflictio Spiritus*: words

IV. MAXIM.

God shall bring every work into judgement, whether it be good or evil, Eccl. 12.

The fear of the Lord is the beginning of Wisdom, Prov. 1.

PARAPHRASE.

THe fear of God is the principle of true Wisdom, That which comes from the fear of offending men, or from desire to please them, is false and deceitful; and although there are in the World abundance of Wise men and Politicians, the number of Fools is no less.

There is not a greater folly, than to be wise towards all, if not towards God and to offend no body, but him alone.

REFLECTION.

*Timor Domini
est principium
sapientiae,
Prov. 1.*

The first and chief Maxim that you ought to chuse to Conduct you wisely, is that you must fear your Master and your Judge.

Memorare novissimam tuam & in aeternum non peccabis.

If you would that this saving fear should be born in your Souls, and that it should destroy all that remains in you of an inclination

tion to sin, the best means is to remember the first and last truths, and to understand well, by continual and devote reflections, from whence you come, and whither you go, what hath been your Original, and what shall be your end, from whom you have received, and unto whom you are responsible, what you owe to your Creator, and what your Judge owes you.

Your debts and obligations to the bounty of the Creator are not the Subject of a long discourse but a long meditation, and although there were but one word to each point, there is matter of admiration and silence on each word, for too many years and ages.

That which seems more wonderful and which we ought particularly to consider, is that those debts, which have not ceased to increase ever since you have been born, and do yet encrease every day with your age, have preceeded your birth, and are more ancient than your self.

You have begun to live, but you have not begun to mind, your self. Before the beginnings and before time, God was, and you were loved. Consider also, you who were in nothing, of what fashion you are taken thence, and with how much honour are you come out of that eternal reproach when he was fain to produce you in the person of the first

first man. The Creator made Heaven and Earth, that is to say, two Worlds and two Paradises, and has not made them but for you.

The top of all favours is, that he hath not made you but for himself; and that he has not given you a Being but to the end that you may be eternally united to him: having even willed, that the most Divine employ of his Eternity, which is to know and to love God, should be the employ of your time and your mortal life.

Oh unspeakable favour! Oh Sovereign and infinit honour! But it is a very terrible thing, in this so glorious life, that each moment, where you live without any love of God, is a moment of sin, and that all the moments of sin and ingratitude, shall be reckon'd and examined at the hour of your death.

God hath begun by favours, he will finish by judgement.

He who seeks you so many years to save you, will suddenly call you to be judged: and the business of his justice shall be, when you shall be before his eyes, to consider in your person, what comes on his part and on yours, what he hath done in you and what you have done there, and are yet doing this day.

He will compare your actions with his own,

own, and he will oblige your Conscience it self to compare them, and to contemplate the works of his Holiness, and the works of your Malice assembled in one and the same heart.

Compare them from hence forth, and do at the feet of the Cross, before your Redeemer and your Father, what you will do that day before your Judge, when that you shall see the truth written in the Book where all is written.

Consider that this is a Mercy which has out-run your merits.

Ingratitude which hath follow'd Mercy, and which hath been conceived in the midst of favours.

Justice which examines the good and the evil, which weighs the goodnesses of God and the sins of man, and who in the one and the other sees nothing but Infinite.

In fine, it is an eternity where sinners shall never cease to be sinners and proud, and where the Judge shall never cease to be just: where his Holiness shall be the measure of his anger, his anger infinitely offended the measure of their pain, and his infinite beauty which they shall never see the measure of their despair.

I say too much in a Subject, where is least need of speaking, The whole History of man needs but these four words;

His pleasures shall end.

His actions shall be judged.

His sins shall be punished.

His pains shall be eternal.

There is, not only whereof to read but to contemplate and meditate. What opinion so ever the World hath of an able man, if he has not yet begun to meditate thereupon, he has not yet begun to be wise.

Youth and Folly think only on the present time. Avarice on time to come, Prudence and Policy remembers often what passed yesterday, and foresees what will happen to morrow: true Wisdom looks on one side, even to the beginning of time and the creation of man; and on the other side, to death and eternity, and from these two distant extremes it makes its time present, and gives them thoughts of this day.

V. MAXIME.

When the wicked man cometh, then cometh also contempt, Prov. 18.

PARAPHRASE.

That which hinders you from making serious on Christian truths, and which makes

makes you slight the business of your conversion, as least of all the affairs of a Man of wit and quality, is the custome that you have contracted of living disorderly and not refusing any thing to your passions.

This unhappy custome is the bottom of that Gulf from whence it is rare to see any sinner go out and to enter again into the ways of repentance and salvation.

It is nevertheless necessary to go out from thence. The Holy Fathers, and the fathers spiritual will tell you means; One of the best is that which *Solomon* presents you in the following Maxime.

V I. MAXIM.

When I perceived that I could not otherwise obtain her, except God gave her me, I prayed unto the Lord and besought him with my whole heart, Wisd. 3.

PARAPHRASE.

Desiring to obtain grace to overcome my evil habits, and to live holily, I address myself to God, and I have asked it of him with all my affection, and with all the endeavour that an ardent desire could produce.

Steep'd in tears and prostrate before His Altars, where I heard his voice which called

me to repentance, I said unto him: O Lord, shed into me that Wisdom and Light which makes Man see that beauty of vertue which is in thee. Thou commandest me to be chaste and devout: give me devotion and chastity, and then command what thou pleasest.

REFLECTION.

Hope not to receive these sorts of favors, nor any other, spiritual or temporal, if you ask them not. Without prayer, there will be no change of life. You would have Grace, which gives the first power to be chaste, but according to the ordinary Laws of Wisdom, you shall not have it but by the means of Prayer; Grace gives the will to be, and to accomplish effectually this good desire.

In like manner hope not for them, if you ask them not strongly and with an ardent and sincere affection.

To pray to God feebly to have pity on your miserable life, is to pray him to defer punishing of you; to the end that you might defer turning to him, and this testifies that you fear that he hears you not, because you fear, to break the chains which tye you to the Creature, and to love nothing more than it.

God

God would, when we pray to him, that our bowels themselves should have a voyce, and that there should be in us a Divine fire, which should give to our groans, the force to mount up to himself, and to follow him as far as his justice would make him fly, that he might not hear us.

*Deprecatus
sum illum ex
totis prae-
cordiis.*

God would be pursued, solicited, importuned; Follow Him, press Him, be importunate and be constant: Fear nothing, but letting your self be overcome by his refusals, and your not persevering.

Hope in his Word as the Saints have done against hope itself, and in despite of despair. Tell him when you see him with a sword in his hand to sacrifice you to his wrath, and when you see the sword thrust into your Heart, that from the bosom of Death, even to the gates of Hell, you will adore his goodness, and that you will yet expect favour, and you may be assured of his succours.

*Etiam si occide-
ris me, in ipso
sperabo.*

Say that the way to perish, is to fly when he threatens; That there is no place so sure (during in wrath) in the World as to be near him: that it is the only way where the afflicted, sinners, and the dead can find safety; *Ad quem ibimus? Verba vita aeterna habes.*

I am a sinner, I am mortal; where shall I go
 too but to thee?

Confess, that he can do all, that he is the
 Master, but maintain, that as all powerful as
 he is, he cannot resist the
Indignum, &c. Prayers of the humble and
In te Domine afflicted: and since all is
speravi; non put to trust before him, de-
confunda in fire him to regard you with-
eternum. out pity and to abandon a
 heart who sincerely con-
 fides in his protection and love.

Talk boldly and say with the Canaanitish
 Woman, that he ought to be no more cruel,
 nor more pittyless towards you, then Masters
 towards the little Dogs of their houses; that
 you ask not but the Crums of his table, as the
 rest of the Saints. Speak as this Woman
 who knew well how it was necessary to speak
 to a God. Although he calls you an impor-
 tunate Body, although he push you back and
 bids you to get out, Stay, Fasten your self
 to his feet, and declare to him, there you will
 be so long as that he hath either punish'd im-
 portunity with death, or heard you. In fine,
 do well by your holy violences, as that you
 may draw from his heart the lovely word
 which hath comforted so many sinners, and
 which may oblige you to say: *O Mulier,*
magna est fides tua, fiat tibi sicut vis. Matt. 15.
 Thou astonisht me, oh infidel! Great is thy
 con-

confidence ! be gone then in peace , what thou wilt shall be done.

The glory of a mortal Prince is to prevent petitions and to give before they speak to him. The Glory of God is to expect that you pray to him, and he is so much the more liberal, as he lets you pray and weep long before he grants. His kindness doth in some sort cease to be such, when they come too soon: His favour is not perfectly favour, nor perseverant, but when it happens after desires which have a long time continued.

Take good heed of yielding to his first refusal, and your retiring as soon, either by despight, despair, or cowardise. This has been the misery of those who have obtain'd nothing. The true secret to succeed well, is to be importunate.

Our importunity pleaseth him, as much as it is unpleasant to men. That is the mark, when we ask spiritual favours, that we desire ardently, and when we ask temporal favours, it is a sign, we would obtain them from him alone, and that we renounce all other hopes. Both the one and the other testimony can do all, on his Mercy and on his Justice. He sees in our continual and importunate Prayers, the proofs of a filial confidence, which opens his heart and infinitely pleaseth him.

VII. MAXIM.

Trust in the Lord with all thine heart. In all thy ways acknowledge him, and he shall direct thy paths, Prov. 3.

PARAPHRASE.

Establish your hope in God, trust your affairs to his care and goodness; look on him in all your actions and keep your hearts always leaning on him. It is the best and most excellent Maxim that you can take and the first that you ought to have to conduct you well, and to make you do wisely and happily what you have to do.

Whilst that your eyes shall contemplate him with confidence and love, he shall hold you by the hand, and you shall march without fear.

REFLECTION.

WE see many miserable ones in the World, because we see there very few who are willing to confide in God.

There is nothing that has been oftner promised us, then that God will help those whose hope is only in him: and there is nothing that we are less willing to try.

We stay ourselves sometimes on him, but as Saint Peter on the Water, doubting, whether

whether he will have power or will to bear us up.

We love rather to trust to the favour of the Creatures, and to seek our rest, in relying on them and their word. But, as said *Isaiah*, It is to trust to feeble reeds and cruel, who by their hidden points pierce the hand of him who leans on them.

The Creatures are deceitful, they have no strength to support us, but they have wherewith to betray and destroy us.

Their access, and manner of receiving one is magnific, giving us great hopes. But their first present, are Promises: the second, Excuses: the third, Slanders: the fourth, Treacheries.

There 'is, that ordinarily the friendship of the World ends, and nothing makes us blush nor lament more, then having believed, hoped and loved, because we are thereby always deceived; and that it is from perfidious hopes, and blind friendship, that affronts repentings, and despairs come.

These three things, To Believe, to Hope, and to Love, which are three Theological vertues, and three sovereign perfections when they regard God: are three frailties, and the three most shameful vices of the spirit of a Man, when they regard the creatures. When that we put our confidence in the Word of God; and we tremble

not in our selves there is nothing without that can shake us. We walk securely amidst the dangers and disorders of the World; and we are on the waves as on the most immovable Rocks. God is under who doth strengthen the whole and bear us up. But as soon as distrust makes us tremble, the rest shakes as soon; and we see nothing a round us but bottomless pits who open themselves, and who shew us Death and Hell.

Saint Peter accused the Tempest in the danger where he was: our Lord accuses not, but his Fear. When we begin to perish, we betake our selves to the Tempest, to fortune, or to the malice of men, and we ask God wherefore he has not appeased the Winds nor averted the misfortunes.

God who sees the Truth betakes himself to nothing but to our little Faith. He asks us wherefore we have doubled his word and his love, and wherefore we have trembled. *Medica fidei, quare dubitasti?*

VIII. MAXIME.

Be thou mercifull, and so thou shalt be as the Son of the most High. Eccl. 4.

PARAPHRASE.

IF you aime at Salvation and the happiness of being of the number of the Predesti-

destinate and of the Children of God, bear the mark of the Elect, and chuse for your particular vertue to be charitable toward those that suffer.

REFLECTION.

THere is herein, as well true Devotion as true Nobility, and true Courage These three eminent qualities have but one mark to make them known. Their common Character, is to have *Non desis* Magnanimous good will, a *Plorantibus in* sincere and a disinterested *consolationi. Et* inclination to please others *cum merentibus* and to comfort them in *enibula.* their pains. If this be not *Eccl. 7.* the Character of your soule and if this vertue displease you, you are not a man of honour, nor a man of quality, nor a man of devotion and of Conscience, nay, not a Christian. People call you what they please; God who sees all, will call you an Infidel and a Reprobate.

The law of Christianity touching mercy and Charity regards you so much the more by how much the more power you have, and by how much the higher rank you are in.

Do not onely know the Priviledges of your Nobility, or of your charge, know also your duties; and remember that God

has not elevated you above other men, either in a Citty or in a Country, but as he hath elevated the Sun above Mankind to be their universal Benefactor.

Your grando and your power in that Country, is no other thing but an obligation to protect the innocent and support the weak: so many miserable ones as you see there; they are so many persons unto whom you owe your succours and good offices. Your cares and your time are not your own, what you have and what you are belongs to them: Your life its self is a present which God hath made them, it's not to be employ'd but to serve them. Help those that injustice and jealously persecutes, whose cries and complaints you hear.

*Libera eum
qui injuriam pa-
titur de manu
superbi. Eccl. 4.*

Have the courage to deliver them from the oppression of the proud, make your Arm strong to take them out of their hands. Prefer no other business before that and be not at rest, but when good people shall be so, in those places where you live and have authority.

Give audience to the poor without vexation, without impatience and without slander. Permit them at least to speak to you, and add not to their afflictions, the sadness of being refused and seeing that one is even
angry

angry at the knowledge of their pains. Harken to them, and be not so cruel as to refuse them a word of consolation. At least let there be some sweetness in your eyes, and believe not, that this were to abase your self, and to forget your Rank; to regard the afflicted and to permit them to lament before you.

Deal with God as his *Congregationi*
Slave. With the Simple *pauperum affa-*
as your Brother. With the *bilem te facito.*
Proud as your Master. Keep *& magnati hu-*
your Rank by these *milis caput*
your selves above the info- *tuum, Eccl. 4.*
lence of men, but abase
your selves under the powerful and Divine
Majesty: Be humble before him who hath
made you great; adore the hand that can de-
stroy you; Have pity of the miseries that
may be common to you. And do not despise
the Tears which you see run from eyes that
resemble yours.

Be you not in your Pro- *Noli esse sicut*
vince or in your Land as a *leo in domo tua*
Lion, which tears what he *evertens dome-*
meets there. Be ashamed *sticos, & oppri-*
that your Family should pe- *mens subditos.*
rish, because you live: That *Eccl. 4.*
your House should be un-
happy because you are the Master, and that
those who dwell with you, should not dwell
there,

there, but as the damned, and were not there but to suffer the furies and follies of a Devil, that possesses you and acts you.

Live after that manner that a man of honour and vertue ought to live in a perpetual evenness of spirit present to your self, attentive to your business; at peace during the several motions of fortune, equitable and courteous towards your Domesticks, officious towards your Friends, charitable towards the Poor, obliging towards all the World.

See you nothing more fine in your riches and dignities, then being able to serve a greater number of persons; and judge that the services and submissions that men pay to you; and the friendships which all companies express to you, are no honour to you, and they are unjust, if you endeavour not to do more good then they do you, and if you love not at least as much as you are loved.

IX. MAXIM.

A mans pride shall bring him low, but honour shall uphold the humble spirit, Prov. 29.

PARAPHRASE.

Glory seeks humble spirits, and though they hide themselves, it will find them.

The

The ambitious who seek it shall be humbled. Whosoever would raise himself by pride, shall find nought but what he flies, he shall fall into reproach and there he shall perish.

REFLECTION.

IN this there hath not been excepted, neither Men or Angels: The most lovely are the most despised and hated as soon as they become proud. Insolence mixed with their perfections and their vertues, form thereof, and I know not what, that is intolerable. That which in a dead man, is rottenness and stink, pride is in immortal spirits: they are every where insufferable; they are not at all regarded in Heaven, and on Earth but with horror; both the one and the other World conspire to scorn and to hate them.

The conspiracy is not less common to honour humility.

The admiration of men, the friendship of the Angels, the favours of the Son of God, all the gifts of the Holy Spirit, and all the honours of time and eternity, are for the humble. There are not now amongst us others Predestinate then these, we shall see no other happy in Paradise, Grace and Glory are their lot. The only and true secret, to be honoured is to abase a mans self. *Spiritus humilem suscipiet gloria.*

¶ To think meanly of your self, learn and know well what you are. You shall not learn it in reading of Books, nor in hearkning to Masters: Your Conscience must tell it you, and make you to comprehend it. Ask it: You shall be humble as soon as you hearken to it, and that you give your self the leasure to consider, what it knows thereupon and what it will oblige you to believe and confess.

Humility wholly consists in saying from the heart, and with a devout and sincere sentiment, that you are of your self nothing but sin, frailty and corruption: and all the rest which is in your person comes from the Creator; And if you had in your birth any advantage above others and any natural qualities; These laudable qualities were not the price of your vertue nor the work of your hands, but the gifts of his providence and of his love: but in truth he hath done you many favours which increase yet every day, and your sins increase as much as they: And that these are the two most remarkable things in your life; The one, that your miseries have not hindered God from loving you tenderly and heaping of good things on you; The other, that so many kindnesses and so much love has not hindered you from being unthankful, but have been so ever since you knew that he loved you.

Say

Say that from the Heart, think it sincerely, and let your humble and respectful looks, your gestures and motions, and all that appears outwardly of you carry the mark of this lowliness and of this inward contempt of your self.

Have in your conversation a modesty, which were the image of your innocent and humble Soul: have it in your Conduct at every occasion and with every body. In any place that you are, live and speak as a man who evidently knows his own unworthiness.

When that you are near God, at the time of Prayer and the Exercises of a devout life, if you would please him and deserve that he should chuse you to glorify you in his power, let your principal devotion be to represent to him how much you deserve that he should condemn you. In contemplation of his truths; confess yours: See your darkness in his Light; confound your self, tremble and lament. Unto what condition soever you may be raised by his Grace, never cease to adore him by all nullitys proper to a nullity that hath sinned and rendered himself worse and more miserable then he was eternally when he was nothing.

When that you are in business, during the exercise of your Authority, among the multitude

titude of those who seek after you and honour you, if you would that they should do it sincerely, shew them that you well know your self.

In like manner, let it appear on your countenance and by the Conduct of your words and actions, that you are not ignorant, that in the midst of felicities and honours of fortune, as in the midst of the richness of a stately Tomb, you are nothing but a shadow, or a little ashes hid there under: that you hold before them the Rank of a Judge or a Master, but that before God you have no other but that of Nothing and Sinner.

Do not say it with your mouth, it is enough to believe it: but perfection is what I have said, to believe it and think it so well, that the thoughts of your Soul appear visibly marked in the modesty of your eyes.

These are in effect those thoughts, mark'd in that manner, which have rendred great men so lovely, and so powerful over hearts, when they have seen the sweetnes of humility joyned to the force of their wit, and mingled with the splendor of their triumphs and glorious actions.

When you are in Companies where 'tis rare to find a man who knows himself, and speaks modestly and humbly, be ye humble, but take heed, that you are not so by affectation and vanity.

Do

Do not boast, nor blame yourself : observe the Laws of Wisdom, say not of yourself neither good nor evil. Do not you consider yourself, as a more imperfect man than others; but as a Nothing of which there is nothing to say, and of which you must never talk.

Do not ask one to slander you; have only a care of being offended when one does, and endeavor to be humble enough to desire one should do it : Praise not those who ought to be blamed; content yourself to condemn no body.

When you meet scandalous persons, instead of contemning them, learn from them, how much you ought to be slighted yourself, and look on them as a mirror which discover to you an important truth.

The shadow which you see at your feet, whilst the Sun casts its eyes on you and enlightens you, what is it other than a figure which represents your body such as it is at night, black and dark and such as it should always have been, if this Star had never appeared?

The miserable wretches that you find in this World, whilst that God sheds on you his blessings, and that he heaps on you happiness and wealth; What are they, but an hideous picture, where you are represented
such

such as you would be, if it pleased Divine Providence to abandon you?

Say then, you who are rich and happy and who want nothing, when you see on the straw a Begger cover'd with sores and diseases, dying of hunger and cold; say, Behold my shadow, there is what I should be, had it not been for the particular goodness and care which God hath had of me.

You who are wise and devout, when you hear the scandalous life of an infamous sinner spoken off, say likewise, There is my shadow, 'tis this that I should have been, and this that I should be from this day, if my Sun withdrew its Light, and if his Grace forsok me.

It is true that the life of this Person is scandalous and horrible: but it is your Image. Humble your selves and adore the mercy of God, who hath done great things in you.

X. MAXIM.

There shall no evil happen to the just. Prov. 12

PARAPHRASE.

THe just and devout man enjoys all ways inward rest. There shall be no accident which hinders him from keeping himself in his duty and order, or excites him to disorderly motions.

Fear

Fear and sadness are storms which mount not to the region where he is elevated by grace. The noises shall Eccho thither, but Peace shall never leave him, and whilst his Soul shall be peaceful, in matters little to him that his fortune were troubled or his affairs disordered.

REFLECTION.

A Custom your self to look on all that happens, without astonishment and without fear. When affliction happens fret not against God, and quit not your design of being eternally faithful to him.

Bear chastisement with respect and humility, and let not your courage and your virtue abate under the pain. Remember that God chastiseth those that are dear to him: &c. as a Father never finds a Son more lovely, then when he receives correction humbly and respectfully: So likewise doth man never please his Creator more then when he is humble, obedient and faithful in adversity.

- There is no Man that endures not. No true Christian that endures not with patience. No true Saint that endures not with pleasure.

- The beginning of holiness is to be calm and modest under the hand of God when he afflicts us: The perfection of it, is to be happy thereby, and to feel what the

Apostles

Ibant gaudentes à conspectu concilii quod digni habiti sunt pro nomine Jesu contumeliam pati.

Apostles tyed : when that going from before their Judges, charged with outrages and affronts, they gloried therein holily, and marched through the streets as in triumph amongst the reproaches of Christ.

There is, without doubt, the highest Estate of spiritual life: and I can say which the holy Fathers, that it is to see, that which is the most admirable to behold in the new and powerful grace of the incarnate word, To see a man, who in the midst of poverty, and the ruines of his house, enjoy in his Soule an heavenly rest, and hath no other complaints to make to those that visit him, nor to the Angels who contemplate him; but those of *St. Paul*, when he suffered; *superabundo gaudio*, joy overwhelms me, it surpasseth my pains and my strength.

Other Saints have had no other thoughts, they have always spoken of the times of affliction, as of the most happy and most desirable.

It is by afflictions that on Earth we resemble our Crucified Saviour, that we equal the Martyrs in Heaven, that we surpass the Angels in death.

To die and to suffer are the consummation of Divine charity: and this was the highest

highest sublimity of the glory of the Word made man, when he finished love on the Cross, amongst the pains of death, that he cried out, *consummatus est*.

The Angels cannot arrive at this good fortune, your devout Soul may. Aspire thereto, whilst you are mortal and capable of suffering. It is not enough to imitate the Angels, and to love: Do that which to them is unimitable; love in suffering and dying.

At least maintain your selves in this Condition by patience. That whilst sickness and poverty, or other miseries overwhelm you: let not your heart sink under its pressures, and suffer not that the disturbances and persecutions in the World should shake you, and bereave you of any of your inward repose.

Above all have a particular care of not letting your self be troubled by those pains, who have their first rise within our selves, and who are born of our corruptions, as are melanchollies and scrupulous fears and the other torments of a weak and a fearful imagination. The most part of these hidden miseries within us, and incurable by humane industry, are no other thing then an inward night of thick clouds where the Devil forms, Spectres and Visions to affright us.

*Non consistis
bis justum quod
ei acciderit.*

Be not amused nor so much alarm'd as to dispute or fight with these chimerical monsters. Wait only in patience the coming of the morning, which destroy them all without noise, and make known the mistake of your fear and disquiets. I speak of the Wisdom of God, which after these sorts of obscurities he implants in holy Souls.

Wisdom is the first Ray of the light of Glory, and the true dawning of the day of Eternity.

Desiderium It is this Aurora that
quasi ante lucem disperleth all the dreams,
nam annibus ill- fancies and ignorances in
luminis the Imagination of Man,
Eccl. 24. who shall re-establish rea-
son in its force and in its
Empire, which renders truths apparent
which makes duty and vertue loved, which
reimplants courage, makes a coherence be-
tween the light and our hopes, and which
appears on our Horizon; but to tell us, that
the Sun comes to us assuredly; and that we
are of the number of the Predestinated who
shall see him.

Non contristabitur Far be it from you to
quod iustum quid- abate by secret persecu-
quid ei acciderit tions; or by the ordinary
accidents of fortune, to be
troubled or disturbed, trou-
ble not your selves, either at your sins or un-
foreseen relapses.

When

When you happen to fall into any fault, do not amuse your selves to cry and complain as a Child fallen into the mire. Withdraw your self gently and help your self in stretching your hand to mercy who offers you his. Weep, but hope; hate your malice and infirmity which have rendred you a sinner; but adore the Wisdom of God who can draw his glory, out of that shameful and reproachful estate that you are in.

Learn that the most Divine action of his power and love is to change into good the evil that you have done. Whilst that you blush to see your self, contemplate with admiration, the designs of Love and Grace, that his Providence considers of, occasioned by your fault.

Fear his justice and flee it but never avoid it but by running to his goodness. Be ye touched with compunction, without being dejected; be you resolved to govern your self better for time to come, without being impatient, or despairing from what is past.

Although true contrition bursts the heart, it has yet somewhat of sweetness that bears it up, and which makes it known and distinguisheth it from a false repentance.

These two marks most certain that we are in that condition God would have have us, are Tranquility and Humility. Assure your self that every affair where there is too much
C earnest.

earnestness, although it be the most Holy, is done without intention to please God. All inspiration that causes disorder in you, comes not from the Holy Spirit. All grief for sin which carries you to despair, comes infallibly from the Devil; All mortification that renders you disobedient and proud, is the Council of your enemy.

All humility which makes you fear that there is no pardon for you, and that God despiseth your tears, is false and deceitful, it leads you to impenitence and the death of the proud and reprobates.

Treat your selves the most meanly and with the most severity you can. Humble your self, and confess that Holiness is above your courage, and that you are one of the most slack and ungrateful of men; but have not the humility of the damned and say not that Salvation is above your might.

Pray to God to give what he commands from you, and then offer your self to Him, and pray Him to command all that he please.

ARTI-
H
say

ARTICLE II.

MAXIMS

For the Conduct of the Wit.

FIRST MAXIM.

Buy the Truth and sell it not; also, Wisdom and Instruction, and Understanding. Prov. 23.

PARAPHRASE.



Ndeavour to purchase, but take good heed you sell not that which is more worth than all the gold and silver in the World.

Buy truth, but don't rid your self of Wisdom: part not these two vertues, possess both the one and the other.

Let Truth be in your words, and Wisdom in your thoughts, when that you judge of things, know them, and deceive not your self. When that you speak, lye not and deceive those that hear you.

Think wisely and speak sincerely. In one word, aspire to the highest and happiest estate that the Wit of man may be raised unto. Have the courage to believe nothing, nor to say any thing that is untrue. Be wise and

be sincere. *Veritatem eme, & noli vendere sapientiam.*

REFLECTION.

IT is a precious Grace, the grace of being sincere and not to yield to the violences of injustice, nor to its flatteries, when it would engage us to tell a lye and betray our Consciences.

Many have bought this Grace by their own blood, and have given for it what hath been most dear to them in the World: And if you have it not as yet, spare nothing to purchase it at any rate. That which you shall give is infinitely less worth then it. Fear not to dye, but fear to live with the reputation of a man without Word, and who loves the Truth less then a mortal life, and a miserable fortune, *Eme veritatem.*

Grave that Maxime in your heart that a wise Prince writ with his finger on the lips of his Son: *Rather dye then lye.* Hate a lye more then death: and although in Company men call it, the most innocent sin, and in the Palace, the most necessary: yet do you call it, the most shameful to nature, the most intollerable to a man of honour and Conscience.

Since

Since that you bear in *Non deset*
 your Soul the Image of the *principem ver-*
 Truth of God, Take that *bum mentiens*
 for you, that *Solomon* said to *Prov. 17.*
 the Kings, that whatso-
 ever ornament you can give to a lye, it
 is very indecent in your
 mouths. *Confundam.*

It becomes none but the *ero similis At-*
 proud Angel who chose it *tissimo.*
 for his character, and who
 began by it, when he would render himself
 the Horrour of nature, and transform him-
 self into a Devil.

The first proposition he
 made to the Angels in Pa- *Nequaquam*
 radice was a lye. The first *morte morieris,*
 word he spake on earth, *eritis sicut Di.*
 was another lye, that he *Gen. 3.*
 made to the Man.

The first thought he had at his entrance
 into Hell, and the first design he took there
 to revenge himself on God, was to lye eter-
 nally. And the first promise that he made
 himself, to comfort him in his pains, (that all
 Men should lie also, and that he would find
 a means to spread his sin and his own cor-
 ruption as far as the sin of the first Man.)

An enterprize, alas, wherein he has been
 too lucky, and wherein he succeeds this day
 six thousand years. Who is the Man that

lies not? Children do in the Cradle. The Philosophers and holy Men, in the Schools of Wisdom, and even on the Throne of Truth: Men do it in every condition and every age. Among all those who have sinned in Adam and who have been able to speak, there is not one who has not lied, and who hath not born on his tongue this Image of the Devil.

Remove à te os pravum & destruentia labra sint procul à te, Prov. 4. Viam pravam & os bilinguae detestor. Pro. 8. Leave it not upon yours. Tear away all the remains of this unhappy inclination; detest this fatal sin. Politicians make it their study, many make it their pastime and others their trade. Make you of it what all great Men have, the abominations of your heart:

look upon it as the unworthiest crime and the most infamous accident which can happen to a noble Soul.

But if it be shameful to lye and deceive, it is no less to be deceived by lyes. Freedom (or openheartedness) and sincerity are virtues of great price. Possess them, but to have them don't sell prudence.

'Tis as light as necessary as your eyes, keep it well and consider that you live in the night.

Treacheries, præcipices and darkness are
on

on the Earth. Tread not thereon without being inlightned and seeing where you are and what is about you.

You see there abundance of giddy fires and lighted exhalations, take heed you take them not for torches: and mark that, among your Maxims, That the misfortune or affront most to be feared of humane Wit, is to follow counterfeited lights and to be made the sports of cheats and Hypocrites.

Know those men who treat with you or who approach you: have the skill to read in their heart, when they speak to you: and by things they tell you, to understand those which they dissemble.

Distinguish true modesty from the false, and do not suffer your self to be surprised, saith Solomon, by a sort of people, who under their modest looks, and their sweet and devout voices; carry in their Souls, seven sorts of Poisons to shed into yours.

Know what a prudent man in business ought to know, and all that he ought to know, to keep at each meeting and in each company, the rank of a Man of honour, incapable to deceive or be deceived.

At least be not ignorant of the four most

necessary things, though ordinarily the most unknown and the most hidden. Your own defects, the thoughts of Men, the secrets of Nature and Truths of God.

We have within us, by the benefit of Providence and Grace, Torches to help us easily to know and discover those things.

We know our defects and miseries by the Light of Conscience.

The thoughts and intentions of Men, by Experience and Judgement.

The secrets and wonders of Nature, by the Light of Philosophy.

In fine. The greatness of God and the Mysteries of Religion, by the Light of Faith.

But the happiness to which you ought to aspire, is that Wisdom should be the fifth and Sovereign.

For as these Torches may sometimes go out, the employment of Wisdom is to keep them always lightned; and to have a care, that the day be never wanting to us, during this night and these dangers.

I say too much if you will meditate, you shall find all in these two words: *Veritatem amare, & noli vendere Sapientiam.*

II. MAXIM.

Be not wise in thine own eyes. Fear the Lord
and depart from evil. Proverb 3.

PARAPHRASE.

BE not wise, in such sort as can make
none believe that you are wise but your
self; and do not make to your self a Wisdom,
of which you would be the Author, and that
you would draw from your own Wit.

Remember that there is no other but the
ancient and true, which is to fear God, and
to do nothing contrary to the Laws of Con-
science and Reason.

REFLECTION.

Et it never enter into *Ne sis sapiens*
your mind, that you *apud te*
are a man of merit. Be you *ipsum*
the only person, who nei-
ther knows, nor speaks of your own
worth.

Whoever knows that he's wise, shall not
be so long; and as soon as he says he is, he is
so no longer; and perhaps never shall be
more.

Man ought to be ignorant of his perfecti-
ons, at least he ought not to consider them.

Since that we are of a spiritual nature, it is necessary that our actions of esteem and friendship should regard some body besides our selves.

Let us be affraid of pleasing our selves, for fear we please none but our selves; and if we would be loved, have a care of being suspected, to believe that we ought to be so.

In fine, our eye and our tongue, are no more for us, then our heart. To speak of our selves is no less folly then to speak to our selves. To look on a mans self is scarce more worth, then to love a mans self, and perhaps, it is as dangerous for one to know, that he hath somewhat good in him, as to be ignorant of what he has that's evil.

It is of the vertues and beauties of our Soul, as the deformities and nakedness of our Body, we ought to hide them from our eyes. It is not a thing less criminal to fix the sight on the one then the other. All these aspects make immodest looks. Bashfulness and honesty turn away from it, and nature equally blushes at them.

III. MAXIM.

Seek not out the things that are too hard for thee, neither search the things that are above thy strength, Eccles. 3.

PARAPHRASE.

ENdeavour not to attain to that which is above you, nor to comprehend mysteries which are above your understanding. Content your self to know what God commands you and is necessary for your salvation. And touching his works natural, look on and contemplate what he exposeth thereof to your eyes. But undertake not to discover, what he would should be unknown.

REFLECTION.

THe excellency and the skill of a fine Wit, when it contemplates this World, consists not in knowing and seeing better then others, which cannot be either seen or known. But better to know and better to admire what he doth see, and what Providence hath discovered.

When an excellent Artift considers a piece of Painting publicly exposed, he does not glory in seeing there, what was to others invisible. The simplest and most ignorant see all the fine strokes in the workmanship as much as he; but they see them not as he sees them.

His advantage above them is, That in seeing he remarks them, and by his reflections he knows and sees that in his mind, which those

those see not by the eyes of the body, and that which enters not into their blind understanding.

When a wise Philosopher contemplates the Sun and the Stars, and that in these incorruptible Lights he sees some glimpses or shadows of the beauty of the Creator, he sees nothing but what the Profane and Atheists see clearly, and what they behold as well as he.

But to behold and to look, is a small matter, the Eagles do it. That of importance is to observe and remark; it is this, that ungodly Men do no more then beasts do.

These shadows of Divinity and other marvels which enter into their outward senses, go no further: Their brutish and ignorant Soul knows nothing thereof.

The part of a wise Man is to discover to his understanding all that nature discovers to his eyes. He sees nothing that he minds not. And it is in that, that consists his difference from other people, and all the glory of his knowing and sublime Wit.

It consists not, as I have said, to see or know things impenetrable. That which providence hath been willing to cover and to keep hidden, is equally so for all men. Philosophers who seek it, are neither learned Men, nor Artists, but when they shall not find it.

True

True Philosophy is not to enquire; and in questions where one must of necessity say (I know nothing on't) those who say it soonest, and who do not study twenty years to say it, are the most wise and most happy.

IV. MAXIM.

Thou shalt not trust to thy own Prudence.

PARAPHRASE.

When you seek the truth, believe not your own sentiments, nor do not rely on your particular thoughts. Fear what comes from you, and which is new, and take heed of making thereof, rules of Philosophy and Maxims of Conduct.

Draw from your Prudence what Light you are able: but try it by Lights more shining and sure than yours. When it shall enlighten you; have other Torches to enlighten that first and never go in the dark and near to præcipices with it alone.

REFLECTION.

N*E innitatis prudentie tue.* A Liar doth not always lye, but it is always imprudence to trust to his word: Although our reasoning sometimes doth not deceive

us, we never fail to be blame worthy when we hearken to it, and that we take for certain truths, What we know not but from it alone.

This particular reasoning is not in man, but to betray him and to lead him to his ruine. 'Tis it, that produces ignorances, errors, impieties, false Religions, false Philosophers, and that forms these by paths and deceitful ways where we see many people to wander.

Some enter into these ways by simplicity: but most by pride; They believe that Wisdom & Justice would that they went on that side, because their own reasoning leads them there.

But they follow a strange guide. Beasts are lead by their passion. Fools by their arguing, and wise Men by reason.

None will profit by the misfortunes of others; Although each Philosopher, during the disputes cry with all the endeavours of his voice to warn his friends that their reasoning deceives them; each will believe that his will not deceive him; and each bears it as his Master: there is no authority that overweighs their own; nay, even of the Gospel nor experience.

The Proud respect nothing but this unhappy prudence, and it happens more then once in an age, that a little Philosopher undertakes

takes to examine Religion, or to reform the Elements and overturn the World; because 'tis the dictate of his reasoning so to do.

A wise Man in reasoning with himself, according to humane thoughts has never learnt any thing certain, but that his arguing was blind; and that he never drew any other profit thence, then to say to himself. *Ne in-
nitariis prudentia tue.*

V. MAXIME.

*Wisdom standeth in the top of the high places,
by the way in the places of the paths. She
crieth at the gates, at the entry of the city.
Unto you, O men, I call, and my voice is to
the sons of men, Proverb. S.*

PARAPHRASE.

Wisdom speaks upon the Mountains,
and in the high ways, at the gates of
Cities, in the midst of the streets, and in all
places where it finds most people. There it
infuseth it self on the tongues of the people;
and it makes use of their voices, to the end it
might make it's self heard afar off and to
speak more strongly: *Supra quam in mediis
sentitis.*

It is there, that the curious who would
learn it's Doctrine, and who aspire to be the
Oracles

Oracles of their Nation, and Masters of Science in particular Universities ought to go. *O viri, ad vos clamito.* O Philosophers, 'tis to you that I direct my words, if you will be truly wise, come and hearken to me, when I teach truth in the assembly of men.

REFLECTION.

WHat one calls here the People is not a heap of little folk, but a mixture of all men who speak naturally without study, and without artifice, and without a Conduct of any acquired Science, and of any reflection.

The voice of this People, and the voice of Wisdom infused, or to say better, the voice of the instinct, which is impeccable, and which hath always been the true Master of Philosophers, whereon consider the 3. following words.

1. That our business during this life, when God has given us the Wit, is to study, and to apply our selves to know the most hidden marvels of nature.

2. That the business of the Creator, from the day of our birth, is to teach us himself, and to engrave on the chiefest part of our Soul, the first principles, the chief and fundamental Truths of this natural Philosophy.

3. That the business of the instinct, is to make

make those so remote Truths to approach to our senses; that we may be the better able to know them. To put them on the tongue of people, and to tell them to us by the general voice of all Nations.

What Nations say, and what they have said by common consent in all ages they have said it, being driven by this instinct, and who makes it say nothing, but what he finds written by the Spirit of God in the spirit of all Men.

In one word, it is the voice of the Holy Ghost in Christian Theology, and the voice of the Conscience in the moral, the voice of the instinct and of the people in the Physick. 'Tis it, which pronounceth the decissions and decrees incontestible.

The people are ignorant and blind but well led: It understands not what it says, but it speaks Truth: and our glory in studying or in teaching is not to correct it, or to speak otherwise then it, but to explain its words, and to understand them, better than it understands them it self.

It is on this public and universal voice, that the wise Philosophers ought to support their Science. Before arguing on any visible thing in the world, they ought to interrogate, this great Ignorant called, The people, and to hearken how they talk in the streets, that they might know how they ought to
speak

speake in the Schools, to the end that upon that Answer, as on a Divine principle, they might establish their propositions and the works of their particular Doctrine.

Follow this Council and stop at this Maxim, whatsoever the bait may be that invites you to take others, do not quit it.

If to be Author of a new invention, instead of building on the Earth, you would build in the Air, you shall build nothing but follies and ruins. If for the better setting of new thoughts in order that come to you, and to form a wondrous Philosophy, you think it necessary to give the people the lye, and to say, The fire has no heat, nor the snow whitenesse, nor other quality; That the Earth is not immovable; That a Beast is no living Creature; That the Soul of man is not immortal: if you would that these should be the principles contained in the great Volumes of your marvellous Philosophy, all your wonders shall be but dreams of impieties and ignorance.

V I M A X I M.

There is a way that seemeth right unto a man, but the end thereof are the ways of death; Prov. 16. 25.

P A R A

PARAPHRASE.

MI trust your self and your own judgement: but don't trust all sorts of persons. False Maxims and evil Councils, enter easily and sweetly into the spirit. Fear them, and leave not your self to be lead by men who go out of the common way.

There are paths in the spiritual life which appear fair, & one sees therein many things, that make men believe, that they are short-cut to arrive to holiness; but it is dangerous to follow them: and they are ordinarily those, which lead soonest and most certainly unto death.

REFLECTION.

ONe ought not to be astonished, at finding here below such paths as these. since one finds there, proud Men and Hypocrites.

The unavoidable blindness and common to all proud men, is to perswade themselves, that they see spots in the Sun, errors in the Doctrine of the Church, and abuses in its Conduct.

And that which is yet worse, is, That driven by the zeal, that the illusion inspires them with, they undertake to wipe out these spots.

spots and to correct those errors. Nothing which the hand of God has made seem to them finisht, but when they have changed something or that they have given the last strokes thereto.

'Tis thence that all the changes in the exercise of Devotion comes that we so often complain of, and from thence all these particular ways of repentance and salvation where each one runs, drawn by the splendor of novelty, and where each seeks to wander and to perish.

There doth not appear presently in those ways, but of footsteps holy and right, seemingly marked by the rules of the Gospel and by the actions of the Apostles; But, *Novissima ducunt ad mortem.*

Novelty is a way that leads to the eldest sin, that is, Apostasy, and to the last of evils which is impenitence and despair.

The cause why so many fine people are seen in this way so fatal, is that the Devil has always gone there first.

All Devils as he is, he hath I know not what which pleases the Woman when he court her; he tempts the devout one, although Heaven and Earth could tell her, she must run after him.

And when the Woman is seduced, she has I don't know what, that bewitches the man. Each man does what Adam did, The wife runs after her.

And when wise Men begin to wander and to loose themselves, there is then neither blind nor fool that follows them not, and that believes not that it is Wisdom to imitate them and to perish with them.

One sees people run from far to enter into this dangerous way, and to go where example and hypocrisy draws them. Our Souls are tyed to one another by certain invisible chains and it is thereby, That the poison of the Serpent, without being able to be seen or kept, spreads it self in the hearts, and that it carries throughout corruption and death.

All the new fashions of saving ones self, are the inventions of him who would that the Saints should be damn'd. *Est via, qua*
indetur homini recta; novissima autem ejus du-
cunt ad mortem

VII. MAXIME.

Inquisition shall be made into the Councils of the
ungodly. Wisd. 1.

PARAPHRASE.

AS the ungodly fear Men, although they fear not God; When they have any doubts to propose, on the mysteries of Religion, they propose them to themselves, they ask secretly their spirit, from whence he knows

knows that the World has been made by a Creator ; and that after Death there is a Judgement, a future Life, an Hell, an Eternity, &c.

REFLECTION.

THe little questions of worldly Philosophy are not far from great. It is by these that one suddenly learns to render himself a Master in Impiety, and to propose to his heart, and to his disciples boldly, doubts scandalous and against eternal truths.

The Maniche who askt his friend, If it is God who made the Flyes, is very near asking, if it is God who hath made Man.

One *Frederick*, who asks of the Societies and Philosophers of his Court, if the Birds are living, will quickly ask himself, if the Angels are so, and if there are immortal Souls?

It is fine in an assembly of the curious to do towards the souls of Bulls and Elephants what they do about stones when they burn them, and to shew that under the false appearance of the Unity, they are but multitude of grains of sand, and of heaps of dust: But at the rebound of these academic conversations, it is that the *Democritus's* and *Metrodorus's*, have in their solitudes proposed to their Conscience, other prouder questions

and to maintain to it, That all the great things of the Earth, and even those of Heaven, dreaded so much by people, are not great Bodies, nor great Spirits, nor great Divinities: but great assemblies of little Nothings; and that there are not in the universe three things truly united, as those of Atoms and Nothings arrived to the last estate of an indivisible smallness.

Have a care, dangers are pleasant to youth and folly. Be Wise, and follow not Masters who to go establish their School on the brink of precipices.

Withdraw your self as far from thence as you can, and although this brink seems firm, remember there are none but blind men, who will stay on a place where there needs but one puff of wind, to drive them to the bottom of an abyss.

It is true, that those who lead others into these dangers, when they explain themselves publickly, have expressions and terms, which are like choice colours and proper to paint innocence and truth on the gate of a House where they are not: But their Philosophy is no better.

To be wise and bold Philosophers, or for us not to be Criminals, is very little less then to speak correctly, and not to speak any thing that one can accuse: the point is, to do in such sort, as that our innocent and un-reprovable

provable propositions may not give cause to believe, that our thoughts are worth nothing.

It is of Sciences, as it is of words. The most dangerous are the chafteft, and the most modest, when that under the vail of their modesty, they find themselves the properest to convey corruption into the heart, and to make them understand, that they may think well of things, of which the Teacher durst not speak.

Have not the curiosity, to know the way of your ruine, and go not to School to learn to perish, nor to learn there to forget what you have learnt and known from the Cradle. Have the happiness to bear the evident mark of a Soul well made, and of a Wit well brought up, which is not to be pleased with any Doctrine, but that which serves you, to know God, and helps you to love him.

VIII. MAXIM.

*The way of a Fool is right in his own eyes;
but he that bearkeneth to Council is wise.*
Prov. 12.

PARAPHRASE.

THe senseless Man believes, that his Conduct is good, and he will have no other

other Judge than himself. The wise Man distrusts his own judgment. As he learns what he ought to believe, from the sentiments of the Church, so he learns what he ought to do on each occasion, by the council of his friends.

REFLECTION.

THere are but these two Lights that are faithful, and that we may be able to follow safely, amidst the darkneses which surround us.

The greatest Wit have gone astray, in following themselves. The meanest and most ignorant have never done it in following the Gospel. When one hearkens to his own prudence, for enlightned as much as can be, one often fails of being happy in his attempts. But in the hearkening to the council of friends, one is always praise worthy.

Fortune may trouble the success of our actions wisely managed, and with council, but it cannot rob us of the honour of it.

It is success enough in a design, to acquire the glory of having acted discreetly therein, and the reputation of being wise.

IX. MAXIM.

*When he speaketh fair believe him not, for
there are seven abominations in his heart.*
Proverb. 26.

PARAPHRASE.

When there is danger for Consciences
in a City, and that there runs any
noise, of a new contagious Doctrine, don't
leave your self to be deceived by its sweet-
ness nor its lustre. Distrust words that please
you, and devotions that astonish you, much
more. A devout voice, a pale and a dejected
countenance, a simple and a reformed ha-
bit, mysterious words; mortifications exem-
plary and too apparent, are veils proper to
cover the poison of Hell, when they are
brought into company, and distributed to
the curious.

REFLECTION.

THe primitive Christians were excused,
when they suffered themselves to be de-
ceived by appearances of holiness, and per-
haps we could excuse some innocent women
this day, when we see them admire the look
of an Hypocrite that counterfeits the Re-
former.

But since one has known by six hundred
years

years experience, that the archest Hereticks and Anti-christs of each age, have begun their life of Seducers, by a life of Alms and fasting, and by an extatick Devotion; there can happen nothing more shameful, to Men of Wit and Judgment, then to take a dogmatist or a cheat, for a Prophet: and although he preach manifestly against the Church of God, to believe nevertheless that he comes from Heaven, because he does Alms, makes long Prayers, and hath the secret of painting modesty on his countenance.

No credideris ei, saith Solomon, who ever he be that meddles with Divine mysteries, were he one come out of the Caves and the greatest severities; were he, as saith St. Paul, an Angel descended out of Paradise; were he, as saith Saint Cyprian, a Martyr stretched on a wheel, and suffering for the Name of the Saviour, all the pains of a cruel and infamous death; If from the top of this wheel, he witnesseth, that there rests in his Soul any thoughts or opinions contrary to the sentiments of the Church, he is an Apostate and a Reprobate. You are one your self, if you render your self his disciple; he damns himself in dying the death of the Saints; and you damn your self in hearkening to this Martyr of Jesus Christ. *Nec perovius Si ecclesie pro nomine christi. fuerit ob unitate diuissus. aramari pramit. qui relin-*

relinquitur Ecclesia in morte non poterit. Who-
 soever believes not the
 Church, is out of the
 Church, and whosoever dies out of the
 Church, although he die between the hands
 of Tyrants, dies out of the number of the
 Predestinated ones, he hath no portion
 among the Elect of the Son of God. *Alienus
 est, profanus est, hostis est. habere non potest
 Deum Patrem, qui Ecclesiam non habet
 Matrem.*

In one word, *Fili mi*, saith the Wise man.
Si re lactaveritis peccatores, ut acquiescas eis.
 Whosoever sweetens and whitens there
 is in the Milk, take heed of taking of it when
 they are poisoners that give it.

It would be an horrible phrenzie, if because
 you are counselled to beware of this Milk so
 dangerous, that you should desire to taste it,
 and if in the same hour, you should do it, in
 despite to those charitable persons, who
 prayd you not to do it, and who would op-
 pose this unhappy design.

'Tis nevertheless the strange and incon-
 ceivable fancy, or the strange Devil of
 many. As soon as the Church declares to
 them that there is the poison of Hell mixed
 in any Doctrine, by an holy charity,
 adviseth them to abstain, and to avoid
 those who teach it, from thenceforth they
 feel themselves drawn further ward, and
 there

there they run; as to a precious Doctrine, worthy to be known and maintain'd; in despite to the Holy Spirit of God, and in despite of all those who persecute and condemn it.

Be you not of their number; but reflect young man as you are, that its time for you to be wise, since you judge it is time to speak of holy things, and that you say your sentiments thereon in company and in the Schools.

At least respect the dignity of your Soul, formed after the Image of the Wisdom and of the Holiness of God; and profane it not so shamefully, as to be willing to take for his Gospel or his Philosophy, all the novelties that fools are pleased daily to invent and propose in their discourses.

X. MAXIM.

He that walketh uprightly walketh surely; but he that perverteth his ways, shall be known.

Prov. 10.

PARAPHRASE.

HE that walks plainly and sees where he will go marcheth with assurance, but he who counterfeits or wipes out his steps, shall be known. In hiding his crafts one hides

not himself. Dissemblers and deceivers bear in their faces the character of their Genius. It is sufficient, to see a Traitor, to make you distrust him and fear him.

Life is found in the public ways of righteousness and fidelity: but crooked and hidden paths lead to death.

REFLECTION.

Take good heed of entering into any of these paths, and of following the company who walk in those dark and by-roads.

Banish from you craft, dissimulation, and lies: have no vail upon your heart, and engage not in the intrigues of dangerous affairs, and criminal parties, where there is need of being cover'd.

Be you glad, that nothing hinders it from being seen, and remember that the fairest and most excellent of things, have no better policy to gain men, and to merit their esteem and friendship then to shew themselves.

If there be beauty in your Soul, it cannot have too much day; and you ought to assure your self, that one will have so much the more respect and love for you, as you shall have of freedom and sincerity.

It is true, that silence is necessary on many occasions, but you must always be sincere and courteous. You ought to retain some thoughts

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thoughts but disguise none. There are ways of holding ones peace without shutting up the heart; of being discreet, without being dull and silent; of hiding some truths without covering them with lies; of being faithful to his friends, without deceiving others, and without betraying his Conscience.

In fine, it is a great advantage to thrive in the World, and to have the reputation of telling nothing which ought to be secret, or was false.

XI. MAXIM.

*A wise man feareth and departeth from evil:
but the fool rageth and is confident. Prov. 14.*

PARAPHRASE.

IN troublesome occurrences, and in affairs where danger appears, that wise Man is fearful. He shuns the misfortune by turning out of this ill passage and in taking a further way about. The indiscreet Man he marches without fear, and falls without possibility of help.

REFLECTION.

IT is true, that when difficulties present themselves, if a Man can succeed by courage, and overcome them boldly, 'tis the most glorious and most short: but the most shameful of misfortunes is to perish by rashness.

A wise Man in all occurrences, ought to know more ways than one, or to remember, there is more than one time. One drowns himself to day, where to morrow he can walk dry foot. And it is a fine art to manage happily and diligently ones affairs, and to be able to stop himself and be quiet seasonably.

XII. MAXIM.

*Every prudent man dealeth with knowledge
but a fool layeth open his folly, Prov. 13.*

PARAPHRASE.

THe principal Law, which natural, as well as supernatural, and Divine providence imposeth on us, is to confer as often as we can with friends of most insight and help our selves by their remonstrances; to see what ought to be seen in our affairs and designs. Whilst passion keeps our eyes

fixe

fixed, on the beholding that at which we aim, we see not that which follows us, or is about us.

Our faithful friends, better inlightned then our selves, make us to see that; and it is in that, consists the extrem necessity of their presence, and the most important office of their friendship.

REFLECTION.

WHen folly is entred with pride into a great Spirit, the most evident mark that it is there, and the most certain presage, of the misfortune of that man, is, That he can no more ask, nor suffer that counsel be given him.

The wise Man attempts nothing without having first known the sentiments of his friends, and discoursed of his affair with discreet and judicious persons, And even his Maxim is; That on occasions where deliberation is necessary, if he fails of other Counsellors; It is a wiser action to deliberate with an ignorant man or a fool, and to make him speak, then to hearken only to himself, provided always that there be no danger concerning a secret.

Whosoever he be that speaks, he profits of what they say to him. It is an error, not to be willing to ask, but Men of great judge-

ment and reputation. A man of wit hearkens to what the least of the mean people say, and he judgeth not this to be lost time, that is spent in hearing them discourse of the difficulties of a business.

By one of the most marvellous secrets of nature, he knows how to draw from each of their propositions, some spark or ray of Light; and from these little Lights put together, he gets so much day as is necessary to Conduct him well in his undertaking.

Insonans credit omni verbo, astutus confiderat, Prov. 14. One is always wise in hearkning unto Councils: but not always in following them. To follow them without being willing to consider them, is not to serve a mans self of them; But 'tis to obey them, and to render himself indiscreetly a slave to him who gives them.

The ordinary fate of weak Wits, when they are raised by fortune, to some rank of authority, is that they perish by their Councils.

The multitude of confidents, doth about these infirm and blind powers, as a multitude of Physicians about a rich patient.

How faithful soever those intimate friends whose sentiments you hearken unto may appear, take heed, have an eye at their hearts and

and penetrate their intentions, when they speak to you.

For, Alas! how many sellers of evil councils, are there about a man, who has means to buy them? And how many businesses undertaken by such kind of councils have ruined the undertaker, and enriched the Counsellor?

The custome, or the Maxim of the wise Man, when one brings him advice, is to hearken to them, and to receive them civilly, as a friend; to examine them as a Judge, and to execute them as a Master.

When he does, what one hath counselled him, he follows not the opinion of another, but his own.

Good Councils appertain not properly to those, who invent them by their Wit, and who propose them, but those who consider them, and chuse them by judgement.

In one word, one of the most inviolable rules of prudent and experimental policy; is to examine others, on his own affairs and the resolutions that one has taken; and to be assured that in such occasions, the most clear sighted men become blind, as soon as he is alone.

The senseless Man sees nothing, because he thinks that he beholds all things in seeing himself. *Via stulti recta in oculis ejus: qui autem sapiens est audit consilia.*

IV. MAXIM.

He that is of an hard mind rusheth into evil.

PARAPHRASE.

HE who hath a Soul hard and inflexible, and who keeps himself stubbornly tyed to his own will, or resisteth the Councils of others, without being able to be perswaded by reason, or admonitions, nor bent by tears, nor forced by threatnings and by fear, shall fall into misery and drag thither much people.

The extremity of evil is, when this conceited Man thinks to be wise, and that to let all go to ruin rather than to blot out a word, or let go a capricious resolution, is to edify the publick and to obey his conscience.

REFLECTION.

Constancy ought without doubt, to be put among the most laudable and chief perfections of humane Wit; but its name and its colours, serve often to cover our natural hardness, and to make it to be put in the rank of vertues and heroic qualities.

The

The true constancy, consists not in willing firmly what we have justly and wisely resolved: It consists in willing always what Justice and reason requires of us.

Many designs are good in one day, who are not in another, and it can easily happen; That what was yesterday deliberated and appointed by Wisdom to be done, would be folly to execute to day.

The wise Man is constant and firm; his Soul is immortal and invariable, but his resolutions are not so. As they are bound to circumstances, dependant on time and fortune, they ought to be changed, according as the changes and motions of the World take away from them the conformity they had to reason.

It is the duty and perfection of a Cock on a Dial to be always steady, without ever changing of place; but this should be a great disorder, if its shadow stood still also.

It is true, that our reason has no honour, nor advantage above mortal things, but as it hath of firmness and immortality more than they. Yet it should cease nevertheless to be reason, and to be the living Image of the Wisdom, and eternity of God, if its designs were unchangeable.

I have said it, and I have resolved it, it shall be done then, whatsoever shall happen; see, there's the Wisdom of God, the sin of the
D 7 Angel,

Angel, and the folly of man amongst the most ridiculous fools, there are certain little Wits, which spread themselves, that they might be enlarged; and who think that it is to measure themselves with the Wits of the first rank; and to become Heroes and invincible, is to render themselves inexorable.

On each new occasion we ought to review our resolutions, and consider if prudence gives us not new orders, and if there is nothing to change in our wills.

This new order, perhaps may be on the part of this prudence, To see at our feet a multitude of persons beseeching, and a multitude of new tears, worthy to touch and to soften the heart of Man.

Tenderness destroys neither constancy nor courage. Gold hath so much the more splendor and force, and is so much more perfect and pure, as the fire has softened it.

Our noble Soul is never more noble nor never more courageous, and more Divine, then when it is made tender by a just compassion, and comforts the Angels and Saints in pardoning a criminal, or in quitting any resolution, of which the severity would be a public affliction.

The

for the conduct of the Wis.

The Glory of being constant costs us very dear, and its but little different from an unhappiness, if it procures us the reputation of being hard and pitiless.

Qui mentis est dura, cecidit in malum.
Proverb. 24.

Proverb. 24.

MIX-AM 175 Grt

Exhibit 2.



ARTICLE

ARTICLE III. MAXIMS

For the Conduct of the Heart,
and its Passions.

The first MAXIM.

*Let thy mind be upon the Ordinances of the
Lord, and he will establish thine heart.
Ecclef. 6.*

PARAPHRASE.



He best Maxim that you can observe in regard of your Heart and its passions, is to look upon God, and apply your self to know his Will, and to yield an inviolable and a faithful obedience there-

*Dedit Deus Sa-
lomonī latitudi-
nem cordis sicut
arenam quæ est
in littore maris.*

1 Reg 4.

shall have immensity for its character.

to. Then will God give you a Heart, which shall be a present worthy of his magnificence and his Power, and which, as that of Solomon, being stretcht beyond the borders of the Ocean,

RE

REFLECTION.

ONE of the most shamefull, and ugliest deformities, that can happen by defect of nature, is to have a freight heart.

Those who have it in that manner, although the world adore them, are yet contemptible. Where the Heart is little, the rest is so likewise, in despite of fortune.

It is thereby that we measure men, and it is thence, wee judge that in a Citty, the most numerous part of the inhabitants ought to be called little people.

Others who are elevated above those, are not so by purple, nor ornaments. If there had not been great courages among us, there had never been Princes. Men have not made them Masters of the world, but because they found hearts as great as it.

The heart of those men, *Ipsa dabis tibi* is the heart which God *Cor.* gives. Behold and aspire.

Endeavour at least, to frame your example to his, and to mark upon your actions, some strokes of his character, which is, as I have said, a goodness magnanimous and bold.

Have courage; doe nothing that can be able to wound your reputation, or your Conscience: love honour, and observe its

two lawes, of being incorruptible and fearless.

Permit not, that avarice, or any loose hope, render your soul a slave; let the love of your duty alone be the ground of your actions.

Possess your liberty and enjoy the right proper to God alone, to doe nothing by constraint or interest. Be you independent as to mortall things, disingaged from your passions; raised above the favours, the promises, and above the threatnings of fortune, invincible by violence or flattery.

But joyn to this firmness of spirit, all that you can of sweetness, and the graces of a good nature.

Without loosening any thing of your vigour, endeavour to become by love and good will, that which Gold, the firmest of mettals becomes by the fire, tractable, and capable of receiveing all sorts of shapes.

Let each find his humour in you, without finding his faults there. Accomodate your selfe to the inclinations of persons, to their customes, their affaires, their sentiments; and feare not undervaluing your selfe by this complaisance. Remember, that to appear most noble, and to keep the first rank of honour in Company, is to be the most ready to doe, all that Civility requires on every occasion, and most proper to doe it, with a good grace.

Tis

Tis true, that your humour, to be the humour of a wise man, ought to be alwayes equal; and always the same; but this laudable evenness consists in being constantly of the humour of others; and to conform your selfe to the condition, wherein you find their soul, in the various accidents of mortal life.

Know you what comforts them, what afflicts them, what toucheth them, and be you your selfe touched thereby; as of things which are common to you.

By a true sympathy; feel you their pains, and make them see on your countenance, and in your words, the marks of this generous conformity.

Observe worthily, and faithfully, the rules of friendship; and judge that the immense greatness, of a noble soul, consists in its being present by its cares, and the application of its thoughts, to each part of the Dutyes, that justice and friendship prescribes to it.

It is no great vertue to love persons, who please you by the splendor of their fortune, or the fair qualities of their wit and nature.

But tis so, when you love those truly that you love; of any humour or any condition that they can be,

Have here in the sentiments of Solomon. That which was particularly admirable in his

Con-

Conduct, was, that the precious friendship contracted with so many Princes, as he knew in the world, hindered him not from having a tender affection, for the officers of his court, and even for the meanest of the slaves that laboured in his house, and of whom he knew he was beloved.

He believed that the fidelity and love of servants can not be justly recompensed, but by the love of their master: and that the heart of the meanest of men, when he loves his King sincerely and without interest, is not less worth then the heart of a King.

He looked on himselfe as their father, and one of the finest exploits of his wisdom and faithfulness, was to have so done, as that no body entred into, or dwelt in his house who was not faithfull, and that no body went out thence, who was not rich.

Their fortune entred into the number of his own affaires: hee even felt his owne necessities cease to please him, when he saw that of his Domesticks, who seem'd to have a share therein, and who carried in his eyes any mark of sadness or disquiet.

Let your Principal and first business in the exercise of your charge be, to assure yourselfe of the good will, & to deserve the love

loved, of those who ought to obey you.

Whatsoever name of Prince, Lord, or Magistrate, that you bear in a Province or City, believe this, That you shall not have any power, nor be really the Master of any thing, but when you shall be the Master of Hearts.

But observe, that to be beloved of the people, the first lesson is, in loving them, love nothing but their persons, seek nothing else by your goodness towards them, but the pleasure of obliging them without interest, and the honour of loving them sincerely, and that without hope.

That of feigning love, is a wicked trade, and by acting the part of a friend on the stage of the World, by promises and comical civilities, A Man learns nothing, but to deceive and betray himself. In the art of gaining hearts the great secret, is to love naturally, and that without art, without reservation it self, and (if I might so say) without virtue.

Love is so much the more powerful over the will, and so much the more vertuous and more admirable, as it doth without vertue the good it doth, and follow nothing but its instinct the nature.

Divine charity it self is not perfect, but when

when it is transformed, into the nature of the charitable person, and that it is become his inclination and its weight.

Futhermore, let clemency be inseparable from your person, and let it enter into all your Councils. Be severe in words and actions, when you must be so: but then, have you another tongue and other hands besides your own. Employ not your hands, but when you must distribute favours, and let not your tongue serve you but to pronounce edicts of mercy and love.

Take not those for enemies, who are sincerely afflicted for having displeased you. And when its necessary to punish any guilty person, do not give him time, if possible, to repent before your face, and have recourse to your goodness. If his tears and his grief prevent you; believe that you have lost the rights of your anger: and endeavour to imitate, the Master of Kings and Judges, who cannot punish sinners but in the time that they are proud, and who doth not make the misery of any one, to continue eternally, but because they love eternally their malice.

II. MAXIM.

Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4.

PARAPHRASE.

Let your greatest care, and your chief business be, to keep your Heart, because it is the first spring of life.

When that finds it self in disorder, the rest must necessarily be so also; and nothing in your person, nor your house, can be happy whilst your heart is not. Govern your passions and lusts, and do not follow them.

Distrust your own will, because it is your own enemy, and that it seeks no other thing, by its impatient desires, and disorderly inclinations, than to begin in you intestine war, and to see there, confusion despair and death.

Keep all that in chains, and let them be as so many rebellious prisoners, committed to the Conduct of your reason.

REFLECTION.

THe Passions are a very wise invention of nature, who was willing to give man extraordinary forces, on occasions where he

he ought to act strongly, for the repelling a dangerous evil, or acquiring any good, of which the conquest is painfull.

When these invisible fires are lighted in the veines, a man is more then himselfe, and he then does nothing but what seems miraculous.

There goes out of his heated bloud, sparks and I know not what, points of flame, as stings, which enter into the heart, and by unforeseen motions, push it on to bold attempts. Hee runs where vehemency carries him, finding nothing difficult, being able to believe nothing to be invincible, nor more powerfull and strong then the fire of which he feels himselfe animated.

The mischief is, that these forces shut up in man, are contrary to him. These are seditious and cruel domesticks. At least if they are not kept chained alwayes hee is lost: if they are not his slaves, he must of necessity be their victime.

The Passions knit to the heart of man, by the eternall wisdom, are as Lyons, or as horses of great price, fastned to the Chariot of a Conquerour.

When that our spirit, exempt from crime, without dependance on interest, Master of its desires, Conqueror of the world, Image of the greatness and of the Majesty of God, comes to appear there on, drawn

by

by them into glory and immortality, there is not in nature a statelier spectacle, nor more worthy to be contemplated, nor admired by Angels.

But when it happens during the triumph, that the horses break their bits, they carry away their guides by force from their Master, and there can be nothing seen more sad and disastrous, they drag along with them, all the triumph into precipices: And this conqueror which the people gathered together, admired and contemplated, is no more any thing, but the sport of a Troop of furies, and a sad example of the weakness, of the virtues of the man, and the vanity of his greatness.

The Passions are from God, the excess which happens is of the sin of the first Man.

The work was holy & pure, when it went out from the hands of the Creator: But the fire of hell is set thereto: and our teares had not been able to quench it, although wee had never ceased to weep since it was lighted.

The evil has lasted neer six hundred yeers already, and continues, to this very day, and it is thence, that all the mischiefs that betide us form themselves.

E, **Our**

Our Spirit sent from Heaven into this lower world,
Corpus mortis enters into an house built of
Caro peccati. earth, into a body, composed of a corruptible matter, of dirt filled with the stings, of sin and of death.

The vapours of this corruption form within us a thick dark and tempestuous cloud, which covers us with horreur and obscurity.

Our passions wrapt up in this Cloud, they heat themselves, and there take fire, and goe out thence, like lightning and whirlwinds. These turbulent fires drive on the Imagination, the imagination being driven and carried away, carries with it, the thoughts and the will of the soul.

The immortal soul follows motion, and goes where heat and fury leads it, It takes designs, and conceives blindly, inconsiderate opinions, foolish and deceitfull hopes, and impetuous desires. It runs and hazards it self, and its headlong rashness stops not its selfe, but when in the end, it is arrived to its unhappyness & lost in an abiss of crimes and teares.

The worst of it is, that when it finds it selfe there, it is ashamed to retire thence. It falls there, by folly, and it abides there by Pride. Man covered with darkness, and filled with errours, plunged in filth and loaden

loaden with chains, tyed by stubbornness, to his customes and his ignorance, is a sad spectacle for Heaven, who contemplates with pittie this image of God, in so deplorable a condition.

During the estate of innocence the passions raised not themselves, but by the orders of reason.

In the state of wisdom, and of Christian holyness, the same passions raise not themselves, but under reason, but in a state of licentiousness they raise themselves above it.

These tempestuous darkneses cover the whole man, and spread trouble and obscurity, even to the highest region.

The passions are strong, so are you, much stronger then they: I can say, at least of the wise man, of all great men, that they have in their persons, three powerfull helps against these domestic enemies, three benefits of the Orator Sanctified by Grace, Good nature, Courage, and wisdom.

III. MAXIM.

I had a good spirit, & came into a body undefiled. Wisd: 8.

PARAPHRASE.

I have found in me, saith *Solomon*, from my youth, all the bounties of an excellent nature. They are not the fruits of my pains, nor the gifts of fortune: God who governs the accidents of our birth and life, hath given them me, tis the work of his hands, and a present of his love, more ancient then my selfe.

REFLECTION.

*Sortitus sum
animam bonam
veni ad corpus
coinquinatum.*

AN excellent and fine nature is no other thing, then the excellency and the beauty of a noble soul communicated to the Passions.

As souls of that rank, possess their nobility, and greatness, from the birth: when they enter into the body, they have the power, to help nature, to compose their temperaments, and

*Tabernaculum
pro habitu suo
figunt.*

these are they, who by the impression of their force and sweetness, do form the imagination, give the Character to the organs.

They

They shed out of themselves their qualities and all they can of their divine fire and heavenly inclinations, to mingle it among the bloud and the corrupted passions; and by this happy medley, they weaken the poyson of the corruption, and the mortal violence of the malady that it finds there.

These pure starrs, have influences which insinuate themselves, secretly among the flames of lust, and there tempers that, which is most burning in their fury, and most unruly in their motions.

One sees in many persons, a moderation and a purity, which makes one think, that there remains not any spot, of the sin of Adam in them.

There appears nothing, but what is handfom in their passions, nor any thing which seems not, to agree with the spirit, and to have spiritual inclinations.

That comes here from, that this spirit sublime, by priviledge common to all perfect Beings, hath a secret power, of which that of the Loadstone is a shadow, to draw from the earth all that it toucheth, and to draw it unto its Pole.

The passions touched, by the vertue of a noble soul, turn themselves towards Heaven, and aspire not, but to laudable

and honest ends. *Vir sapiens fortis est.* The spirit of Man is wise and strong, because that there is nothing in his person, which opposeth it self unto its elevation, and which refuseth to follow them.

IV. MAXIM.

He that is slow to anger, is better then the mighty, and he that ruleth his spirit, then he that taketh a City. Prov. 16.

PARAPHRASE.

Courage and the love of true honour, is enough to render a man Master, of his lusts and desires.

Courage contains two vertues, force and patience. And these are as the two parts which compose it, and distinguisheth it from the other perfections of our nature.

By force we resist Men, and our enemies that are strangers; by patience, our passions and domestick enemies.

Conquerors of Men, are admired and crowned upon earth: Conquerors of them-

Violenti capiunt selves, are so in Heaven; and it is for them, that all the triumphs and immortal Crowns, are there prepared.

The

The vigour of those is worth much, and it deserves the reputation that it hath in the World.

The Patience of these, although the World prize it less, is much more worth; it is the most necessary and ought to be most honoured.

The one and the other have been always put in the first rank, of the moral vertues; and they are those, that have given the name of Great to the *Constantines*, and the *Charlemains*, and which have made the Heroes of old adored. But if you cannot aspire, but to one of the two, chuse that which wise Men have preferred, and mark that amongst your Maxims, the words that one has seen written upon some Princes Standards, and that all great Souls find graven in themselves, as a device of natures chusing. *Melior est pateriens viro forti, & qui dominatur animo suo, expugnatore urbium.*

REFLECTION.

One demands what this Courage is. Every body answers? It is easy to deceive ones self therein and to take appearance for truth.

Many do ill to put it in the number, of feavers and the heats of their corrupted nature; and to believe, that it is no other thing then

an inflammation of choler, which unexpectedly kindles it selfe, at the meeting of some object of Anger, and which heating the imagination and troubling the humours of the body, pusheth the man inconsiderately into dangers.

Courage is not of the number of the passions, it is their Master; nature keeps it in the middle of them, not as a Criminal amongst its Accomplices, but a Conquerour amongst his Slaves, to keep them in duty and subject them to labour. Their fires are different from his, but they are fit to serve him.

Some perswade themselves, that this which we call true Courage, is a Military Angel, who during combats, enters into the soules of the Heroes, and there produceth the Marvels that we admire.

Others, That is only the inspiration, or the breath of this Angel, which pusheth on the hearts of souldiers, and gives motion to armies.

The most wise, have very wisely said, that it is a spiritual flame, kindled by the Creator, in the highest part of our Soul, as a starr in the highest part of the Firmament.

A peaceful and regular flame, sublime, incorruptible, ardent, pure and fruitfull, alwayes fastned to Heaven and
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busy on earth, by an inexhaustible emanation of influences, necessary for the conservation of the repose, and life of the people.

But whatsoever Courage may be, do not you believe, that to be courageous you are obliged to take arms, and go seek enemies in far Countreys. Abide where you are, and make warr against your passions; you shall do (saith Solomon) more than those who wear the sword.

When that you pardon injuries, and by a generous patience you suffer slanders and calumnies, you are better then the souldier that revengerth them.

And it is more honourable to you, to stop in you, any transport of anger, or to repell in you, any thoughts which flatter you and draw you to sin, then to destroy an Army and to take Cities.

Your greatness and your glory, is not to abase others before you; but to be great in your selfe, and to have above those, an elevation independent on their fall or misery.

When you overcome your irregular impatience, and you resist the motions, that carry you to loose actions, that are prohibited by duty; you make your merit and your vertue to be believed; when you overcome strange enemies,

it encreaseeth nothing that is in you ; The defeat of an Army lessens the number of men ; but it adds not a jot to your stature, nor one degree of perfection to your spirit.

In one word, prize patience. I do not say, contemn vigour : Although it is not be valued, as this victorious patience. I confess it is worth much and deserves the admiration that all ages have had for it. But further, that the one and the other to be perfect, ought not to be separated ; because they are the two parts of courage, the two halves, of one and the same whole that separation will necessarily weaken and obscure.

There is no courage, nor nobleness, nor supremam grandour in a Soul, where these two vertues are not together : 'Tis only by their union ; that they have the power, to carry men to the most eminent degrees of heroic Glory, and to give to their actions this Divine lustre which dazzles the eyes of the World, and which obliges fame, to speak of them to all Nations and in all ages.

It is true, that it is an illustrious thing, and very justly to be applauded and admired by the people, to see what courage doth in a Prince ; when that during a battel, pushed on by this celestial fire, He passeth unhurt through all the furies of death, and runs (upon an Army overthrown) after victory which calls and leads him.

In

In like manner, it is true, That there is another spectacle yet more rare and more worthy of public admiration, to see a Prince, when in the midst of triumphs and success, and amongst the most glorious felicities of humane life; he can contemn what he possesseth, and that he visibly declares by his modesty, and by the fidelity of his Conduct, that he had rather lose all that, and lose Empires and Worlds too, if he had them, then to commit an action of injustice.

But to see these two marvels united, and tyed to each other in one and the same Conqueror; To overcome the enemies of the State, and to overcome himself, to encrease in Wisdom and moderation by Combats; to encrease in goodness by victories; to take Towns and gain Hearts; to be the most beloved and most dreadful of men, without doubt, is the most ravishing sight under Heaven. I do not know whether the Ancients have seen it with their eyes, or if posterity shall see it in our Annals.

All the sentiments of this true Courage, are heaped together in these two words. Rather to dye than to fear Men, and to fly before an Army; and rather to dye, than not to fly at the sight of dangers which threaten the Conscience; and preferring the interests

of self love, or a loose passion, before the duties of fidelity.

If you are not of the condition, nor the humour to say the former; or if your particular profession, subject you to the Laws of the Gospel, oblige you to pardon all injuries: comfort your self in remembering, That it is a Prince more valiant then the *caesars*, and more enlightened from God then the Prophets, who assures me. *Melior est patients viro forti, qui dominatur animo suo, expugnatore urbium.*

V. MAXIM.

A breath of the Power of God, a pure influence flowing from the Glory of the Almighty, the brightness of the everlasting Light, the unspotted mirror of the Power of God.
Wisd. 7.

PARAPHRASE.

Amongst the perfections of God, that which renders a Man eternally at peace in himself, is Wisdom: It is from thence that he draws the third remedy, that he presents us against the troubles and disorders, which we carry within us, and who are born of our own infirmity.

This supernatural Wisdom is a vapour of its vertue, communicated to the Passions

of the Man, and shed even into the midst of their corruptions and tumults, to cause there peace and holiness.

The peace of the Saints enters into us with Wisdom; and the design of God is, That there remaining in our soul, no more of any motion or spot, it becomes a mirror, where he can contemplate his Divine beauty without, and there know himself, as he knows himself eternally in his word. *Speculum Majestatis Dei.*

REFLECTION.

Good nature weakens the Passions; Courage daunts them, Wisdom elevates them. And by a miraculous transformation, it changeth them into virtues, and sanctifies what they have criminal and most contrary to grace, in putting them sweetly under obedience.

I will tell you, that when the Law declares to us, the Will of the Creator, and that it obligeth & constrains us to obey them, Wisdom adds the inclination to this obligation; and that it produceth in our hearts certain delicious motions which act us, and make

Inclinavi cor meum ad faciendas justificationes tuas.

Cor meum & caro mea exultaverunt in Deum.

our very passions leap for joy, to aspire with us, to the happinels of ftoeing what God will, and to be employd to serve and honour him.

In one word, the Law obligeth us, Grace helps us, and wisdom inclines us, to observe divine commandments.

As soone as Man inlightned, by the rayes of this *Aurora*, he finds his repose, & its joy, in the excercises of righteousness.

Whatsoever it bee that one proposeth to him, as soon as its just, that he may doe it, he is inclined to doe it: as soone as reason commands he obeys by love: duty is his pleasure, obedience is his liberty, fidelity is his humour.

His soul willeth what is good, without deliberating; it undertakes it without combating against it selfe, and haveing no difference, or affaires with any of his passions. These domestic enemies, are no more what they were; wisdom transforms the whole man.

This wise soul frames great designs, and it pursues them; it aspires to honour immortal, and thither it runnes without stirring it selfe: it walks not, its carried; and they are those heats of bloud, & flames

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ambitious lust, heretofore so turbulent and rebellious, who serve him as slaves, and carry it in this triumph.

Triumph, where one sees what did appear, most divine among the works of the power of God, the day that he created the world. A Man, within whom all the man conspires to love duty and vertue.

God gives wisdom freely to some, and he would that others should obtain it by prayer. One of the surest means to invite it, is to hearken to the counsels of this same wisdom; even this, is to be already very wise, to begin to follow them, and to governe a mans selfe according to its instructions and maxims.

VI. MAXIM.

Envy and wrath shorten the life and carefulness bringeth age before the time. Eccles. 30.

PARAPHRASE.

IF you will serve God worthily & conserve your devotion and innocence untill death, doe what wise men have done to keep their health; possess an inward peace, and doe not leave yourselves to be troubled by any business or Passion; Jealousy, anger, and hatred, are not in man, but to destroy his vertue and to shorten

shorten his life. The excess of affection and application to any undertaking, although laudable, is not less dangerous, then other disquiets. All that there is violent in us, pusheth us on to sin, and drags us to the grave. Nothing is immortal and glorious, but that which is calm.

REFLECTION.

TAke good heed of pleasing your self too much, with any thing whatsoever, nay, even with your very duty; or of thinking too strongly on things, & applying your self thereto, with earnest and impatient care.

Have so much moderation and so much power over your self, as one may be able to say; That you undertake business by reason, That you labour in it by inclination, and, That you see the success thereof with indifference.

I say not that you should be insensible. It is necessary that you have Passions, and that these Passions were ardent. It is necessary your Horses should love to run, and that they have fire. Coolness ought not to be but in Counsels; Indifference but in Reason. And it is in that, consists the beauty of humane life, That one sees a magnanimous

heat in our actions and desires, but never any rashness or transport.

God doth, without troubling himself, all that a God ought to do; and he is as the Sun in Heaven, always busied about an infinite number of works and always peaceful.

Be you here below, as the shadow on a Dial; Walk and go, where duty calls you. Do every thing which a person that governs an House, or a City, or the Estate, ought to do; or one who rules the actions of people. But be you so wise, and so reserved, that it may seem by your modesty and sedate temper, that you are in a perfect repose and that you have no care.

VII. MAXIM.

A Fools wrath is soon known, but a prudent Man covereth shame. Prov. 12.

PARAPHRASE.

THe most ordinary indiscretion of Man, is to declare his anger too soon. The Duty of Vertue is to extinguish it; And that of interest to Conduct it secretly: As soon as 'tis born, the Politician covers it; but the wise Man choaks and kills it as soon.

REFLECTION.

DO you yet better, hinder it if possible from being born. The least time, that unruly anger abides in your Soul, or appears on your countenance, it cannot be without disorder and shame.

Its unforeseen motions which are not your crimes, are your infirmities: although they render you not guilty, they do not leave you but unseemly; and since there is suppressing them, there is yet more, not to feel them.

I know well, that 'tis glorious to resist and overcome: but when it is a question to resist a dangerous passion, and to overcome your self; it is yet more glorious, not to be attacked, and to have nothing in you, that were necessary to destroy, or that you ought to dread.

Fear the Triumphs where it is necessary, that you be the Captive. And chuse rather to be in perfect health, then to have precious remedies; to have a patient and modest spirit then excellent Maxims against impatience.

At least remark, That Wisdom who gives unto hot and cholerick persons, abundance of fair instructions to moderate their heat, if it were in their power to melt their

natures, and entirely to new-make themselves would council them no more than one thing, and would not have more to tell them than this one word only. **Renovate your selves.**

VIII. MAXIM.

A wounded spirit who can bear. Prov. 18.

PARAPHRASE.

W Ho is he that shall be able to live, with a man that vexeth himself continually, and without reason, and who is subject to frequent fits, of violent anger? But how is it, that he can indure himself, and be accustomed to see himself in so shameful a condition.

The worst is, That his evil as the other evils of Hell, have no remedy, and that they cannot be cured without ceasing to live, or without returning to the fountain of Life, there to change the temper and take another body.

REFLECTION.

A Mongst angers, the most indecent to persons of quality, and the most intolerable, is without doubt this, which needs
none

none to kindle it but it self, and which takes fire, as a tempestuous cloud, from whence one sees unexpectedly lightnings and horrible noises to break out, when no body puts fire to it.

One cannot be near them in safety or quiet, no not even when they are so? The rest of their anger, is as the delicate slumber of a sick Prince. You must speak very low, and take great care, and walk with much fear and circumspection lest you awake him.

The strange destiny, of people of this evil humour, according to the thoughts of a Philosopher, is that there is nothing for them in the World but is encompassed with thorns; and that they feel themselves stung, by whatsoever they touch, or that comes near them.

In the most kind civilities and even in benefits and favours, they find certain, I don't know what, that wound them. What you do and what you say to please them, is that by which they account themselves justly offended, and of which they complain.

Your most respectful words and actions, are the sparks that fall upon their choler. You see them suddenly out of themselves, transported into dreadful furies, because that their caprice has seen in your words, or in your eyes, some thing
equi

equivocation or look of a double meaning, which they do not understand.

'Tis true, that each one hath his infirmities and miseries, variously distributed by corrupted nature. Unhappy is the Man who hath these for his burden! if they are yours, weep and fear.

I well know that you call those angers, unavoidable accidents, or necessary faults, which should cause pity and merit excuse. Great question: come to the point.

One does not complain of your being subject to a distemper, which is an enemy to mankind; but they complain, that you would live with men. It is a misfortune to bear this plague in the bottom of the heart; but it is a crime to bring it into a City, and to appear in company with it.

That which is most inexcusable, is that you bring it even upon tribunals. and that you would exercise a charge, where you are obliged to treat with all sorts of persons.

Wherefore is it necessary, That the scandalized World should come to know every such a reproach to the spirit of Man, and view during your transports all the disorders and follies of such a ridiculous and brutish infirmity.

Either

Either cure your self, or hide your self. An Ancient has very well said, that Dens and Caves of Rocks, are habitations prepared by the Creator, for persons subject to impetuous and blind anger: Retire thither.

It shall be much easier to you, to suffer your self alone in Solitude, then to render your evil common, to a City or an whole Country.

Learn what nature ought to teach you, and what all the people of honour feel. (*viz.*) That the cruelest affliction and most difficult to bear, is to be intolerable to others. *Spiritus ad irascendum facilis, quis poterit sustinere?*

IX. MAXIM.

Seek not of the Lord prebeminence, neither of the King the seat of honour. Eccles. 7.

PARAPHRASE.

GIve ambition no power over your heart: nor permit that this wind drive you, and make you run after smoak and vanity; nay, not after charges truly honourable.

When the Glory of this World presents it self to you, and that it is providence which sends it, receive it: but if one speak to you

to go before it, and prevent it by gifts and solicitations, excuse your self, and give this humble and generous answer: That the least charge, when they are offer'd with love, are worthy to be received, and that they ought to be; but the greatest are too mean to be sought after.

Answer also, That in regard of honours; 'Tis to cease from deserving, when one asks what he deserves.

REFLECTION.

Ambition becomes a *Indecens est*
wise Man, and so doth Ho- *stultia gloria.*
nour a Fool. Prov. 26.

-If you are a Man of evil example, and if there be disorder and scandal in your Conduct, fly from honour, and hide your self: And if perhaps the Prince obligeth you to ask any favour, do not pray him, as a famous Fool did heretofore, to withdraw his face from before your Sun; Pray him to leave you in your darkness.

Look on the employs that they offer you, and of which your friends speak or those that hide desires, as your confusion and unhappiness, since that you cannot bear under them, by understanding or by vertue.

There is nothing more ugly, *Indecens*
or shameful to our spirit, then *stulto, &c.*
glory,

glory, when it possesseth it, without grace or desert.

When we are truly contemptible, all humane dignities and greatness, increaseth nothing in us but our reproach.

Our stature becomes no finer, nor higher on a Theatre, but our lowness of body would better be seen.

Crowns and Mitres do not raise us, we bear up them; and we shall be always little with them, if we are not great personages without them.

You vex your self, when others honour you, to divert themselves and to laugh at you; but you do ill if you vex not more, when they do it sincerely and with affection. Honour seriously paid, to a person unworthy of it, is no less a ground of anger, than honour given by mockers.

In fine, suffer not that one raise you on high, least those who shall see you in a chair of honour boast, To have seen as well as Solomon, the most horrible thing to see under the Sun. *Malum quod vidi sub sole, posui stultum in dignitate sublimi.*

X. MAXIM

Give not sadness to thy Soul, nor afflict thy self in thy Council,

PARA

PARAPHRASE,

DO not load your selfe with cares nor wearisomenesses; banish sadness from your heart. Sadness kills many a man, and it serves for nothing, but to give strength to the little pains of this life; and to change the shaddows and apparences of evils, into real and immortal ones.

REFLECTION.

WHen there happens an unhappy occurrence, consult your reason, and deliberate with it, but without earnestness or trouble. Let your thoughts enlighten you, but not consume you: Let business employ you but not afflict you, nor ever disquiet you: business is given as the employment of the mind, not as the punishment thereof.

In manageing your designs, regard with patience, the failings which happen on your part, or the part of fortune; and believe, that to learne by ten faults, to do one action well, and happily to frame one undertaking, is to be wise & able enough: Despair not by such misfortunes; profit by them.

To raise your thoughts some times to God, & to be familiar with him by perpetual entertainments of a respectful confidence,

is an excellent remedy, so exempt you from disquiet, during the administration of your charge, and to keep your passions, in their obedience and order.

Although hee knows all that you know of your affaires; or that regard, them, and although he sees better then you doe, the pains and difficulties that trouble you and render you irresolute; he is pleased to learn them from your selfe. These are the secrets of your heart, that you owe to his love, come, tell him confidently, draw near to him without fear, and remember that in your Cabinet, and in the places where you are alone with him, his only care is to think only of you, and that all the application of his providence and goodness, regards your particular needs. He is not there, but to comfort you, and to learne what condition, the affaires of your house, or your office, or your conscience are in, Tell him then freely & with sincerity, what you know thereof: discover your heart to him and make seen to him all the bitterness and disquiet that is therein, with all the motions of your thoughts, agitated by fear or sadness. *Vide, Domine, quoniam tributor.*

Behold mee, my God, lost and swallowed up, in a Sea of grief: Thou seest my pain, thou lovest me, thou hearest my groans;
and

and I, see my remedy on thy lips, speake and comfort mee: at least refuse not to look on mee, and to let that power goe forth from thine eyes, which draws back the afflicted from the grave, and gives strength and life.

He is not angry, but during your displeasures, you address your selfe to creatures, to be eased by them: but when they have not the power, or the will to help you, it pleaseth him, that you come and testify to him your sentiments there on, and to complain between his arms, of their impotence and ingratitude: *Verbosi amici mei..* My friends have nothing but words. It is to thee, Divine Saviour, that I am about to recount my afflictions, and address my teares. *Ad Deum stillat oculus meus.*

His goodness inclines him to grant all desirable consolations, but would (if I might so say) be forced by prayers and remonstrances, that suffer him not to refuse.

XI. MAXIM.

Turn away thine eye from the beautifull woman
Eccles. 9.

PARAPHRASE.

DO not let love enter into your Soul, nor into your eyes. Turn away your sight from a Woman that would please, and look not on a beauty, that comes to blind you, and take away the hopes of ever seeing the infinite and sovereign beauty.

REFLECTION.

THere is nothing more dreadful, then the sweetness and tenderesses of a malicious Woman. Fear her approaches and civilities. *Custodi te à muliere blanda & à lingua extranea. & ne capiaris virtutibus illius.* Fear her voice, her eyes, her hands, she hath nothing sweet and lovely, which may not be mortal to you. Her instinct can make starts and arms, of all that is in her.

That which is nothing elsewhere, is in her a dangerous power, there needs but a twinkling of an eye to beat you down, and but a hair to drag you along. Flight it self stands you not in much stead; if you have seen her before flying, you fly not far.

Do not suffer your self to be taken by her deceitful flatteries: her words are as dew that runs from her lips, and enter deliciously into your

your heart. But that shall quickly turn into poison which shall rent your bowels. Her beginnings are sweet as honey, but her end is bitter as Wormwood.

The things that she promiseth have on the Tongue very dangerous baits. There is much gayness in her discourse and looks, but this brightness is but as that of a Comet which appears not, but to warn you of misfortunes. *Prov. 5.* As soon as you perceive it, begin to fear and assure your self, you shall suddenly weep.

That which draws you, *Via inferi domus*
and that you see upon her *ejus penetrantes*
countenance are the raies *in inferiora mor-*
of the true Sun. Their *tis.*
beginning is the beauty of
God, look on that side, and go thither; but
the way to which they are directed here be-
low, are an abyss of filth, despair and of
tears.

Many before you, have gone thither head-
long: and 'tis from the bottom of this abyss,
that comes out those doleful voices and la-
mentable cries, which have eccho'd these
six thousand years, repeating the sad words
of unhappy Solomon. *Vanitas & vexatio*
spiritus.

Illusions and treacheries: false beauties,
true sins; dreams of pleasures, and truth
of eternal repentings. The Wisdom of the

Creator has made one Master-piece, in framing their Wit and countenance; but to view these safely, you must call back the time of innocence, or wait the day of glory and immortality.

XII. MAXIM.

When a man hath done, then he beginneth; and when he leaveth of, then he shall be doubtful.
Eccles. 18.

PARAPHRASE.

ONe of the most ordinary remedies to preserve us, from the disorders of our passions, is Work.

The prudent Man is never idle: when he hath not wherewith to imploy himself, he thinks upon what he hath done, and reviews his actions.

REFLECTION.

THe covetous Man busieth himself to gain wealth, the ambitious Man to gain and merit honour, the wise Man to gain by labour. He endeavours to acquire, by one employment or another, and to provide himself of cares and business the most important, and most necessary provision of this life.

It is better to want nourishment than an employ. The man who wants the one, or the other will perish. The difference is, That by hunger, a Man dies without dishonour, and very soon; and by idleness, he dies shamefully and slowly.

The beauty of the mind, the goodness of the nature, the force of Courage, and the purity of the Conscience, retain somewhat of the nature of Fire; they cannot continue nor preserve themselves, but by motion and action. To render them immovable, is to extinguish them; and this is that, which idleness doth, which by its criminal repose, destroys more things than time by its agitations, and by its courses that overthrows every thing. The worst is, that this idleness does yet more than death, and corrupts that which is most incorruptible and Divine within us.

Time has not been able to do any thing against the Sun, this six thousand years: there would need but one days idleness to destroy it

There would need but one hour, nay less, to destroy the innocence and fidelity of the Soul, that all the cruelties of Tyranny and the flatteries of Pleasure, had not been able to corrupt during so many years.

Rest is every where the original of Evil. Deadly Herbs, venomous Beasts, Rotte-

nesses, Corruptions, Plagues, Famines, are not begot, but by the idleness and immobility of the Elements:

One finds no where sins, ignorances, nor even follies nor despaires, as in souls who have nothing to do, but torment themselves. What heretofore a wise man said, is true, That infinitely and eternally to punish a spirit, there would no other hell be needful, than an everlasting idleness.

ARTICLE IV.

MAXIMS

For the Conduct of the Tongue.

The first MAXIM.

A soft answer turneth away wrath: but grievous words stir up Anger. Prov. 15.

PARAPHRASE.

Sweet and humble words, subdue the anger of others: tis not the point of the sword that doth it. When they cry, wee our selves cry, and employ injuries and threatnings, and violent means, to make them hold their peace; and we forget our selves, that there needs not but a word of softness and Civility.

A soft, discreet, and an eloquent tongue is a tree of life in the house and in the company where it is. Each plucks from thence fruits of consolation, and remedies for disquiets, and other inward diseases. It cures all the wounds of our soules. But a rash tongue, is a wounding sword, who by its inconsiderate words carries mortal blows, to the bottom of the heart.

REFLECTION.

THere is nothing in which Man exerciseth himself as much as in speaking and conversing with his friends, nor any thing in which he profits less, and is more imperfect.

We begin to converse from the Cradle, and yet we know not at the age of sixty, how 'tis to do it well. We unlearn even by study and exercise; and by how much the more we advance in age, by so much the more inexcusable is our fault.

Some teach the Trade of conversing well, all learn it, but few know it. Masters say very well and do very ill: they write excellently but their Tongues are not led by their writings. The Rules that they give surpass their power, they can't observe themselves, insomuch that there is no art, that hath finer precepts, nor less fine examples then this, to converse wisely.

If you cannot attain to the height of perfection, nor to be of the number of those great Men who charm company; endeavour not to be of the number of the importunate, and unprofitable or troublesome, at least do not make your self to be put into the number of the intolerable.

Men put in this Rank certain people,
whose

whose faculty is to know all that is shameful in the house, and the life of every body, and whose conversation and employment is without ceasing, to talk of it and to publish it abroad: people bold in slanders, indiscreet, and impudent in reparties, inexhaustible in words.

*Odibilis est qui
procax est ad lo-
quendum.*

Ecclesi. 20.

To avoid meeting with these people, is to be very wise.

And 'tis to be no more so, if when you meet them, you let them talk on and have no difference with them. But to be perfectly wise, is to do in such manner, as they may fear to have any with you, and that they may be constrained to be wise, every where, where you are.

Men put in this Rank of intolerables the great talkers; that sort of Men and Women, who, during discourses and entertainments, have their mouths always open, and of whom the conversation (as heretofore that of the Philosopher *Anaximenes*) is to spill a River of words in company, and one drop of good sence.

Be you better learnt and modefter: Let them speak when you have spoken; Give others leave to answer you, and have the power to hold your Tongue when they speak. Shew them that you can hearken

when it comes to your turn, and permit them not to think of you what they said of this Philosopher; that in stead of two eares, nature had given him three tongues.

There are also put in this rank, persons that one hath much to do to bear. Fools, who can neither speak themselves, nor will not suffer others to speak, but of their owne praises; who seem to know nothing, but the history of their fortune, and their actions; and the worst on't is, That they would that others should also know nothing but the same history, they recount it unto whomsoever he be, and although they say it again without ceasing, they forget they have told it, and begin again at every turn.

Persons who are given to boasting, are not much better in company then these that have an ill scent.

Tis a grievous chance for a man of honour to find himself between the two and not dare fly.

Tis the worst nevertheless to stay there and to hearken to their sottishnesses; this were to learn their evil, and to contract by their example, the speaking and boasting of your selfe likewise. Suffer them; but imitate them not.

Have

Have this for your Maxim. That it is incomparably less shameful to be blamed, and mocked of others, than to praise ones self.

Cheats and Libertines have often blamed the wise, and accused them, but a wise man never prays'd himself.

Men put yet in the same rank of intolerables, those rash and giddy Buffoons, who can not speak without rallying, nor jest without offending those who hear them.

It is true, that modest and honest jests, are the necessary salt to conversation, which easily corrupts and becomes unsavory, and loathsome when one laughs not; But too much salt is worse then none at all, and observe that this too much, is not far from a very little. There is much wisdom necessary, to keep a man in moderation, and for him not to run into excess.

Does not concern your selfe to laugh, or sport with others in words, if you are not extreamly wise, and if you understand not the method of doing it well and gracefully.

Jesters would be discreet enough in this, had they but as much discretion as the Beasts. When Beasts play together, and fight

by diversion, one would beleeeve they would bite one another to the bowells, and tear each other to peices.

They doe nothing but flatter, they govern their feet and their clawes with wonderfull address, nothing enters with in the skin.

Jeerers can't govern their tongues, they push their stings, and their pricking, indiscreet jeers, into the bottom of the soul.

Dureing their play, bloud always runs, there's alwayes some mortal wound in the heart of their friend, one comes not neer them without being hurt.

There is in our conversations a common Itch, to declare war against some one or other, and to attacque him by the shafts of wit, and by the innocent malices of a pleasant humour. But our cruelty, dureing these counterfeit warres and quarrels, is, that wee would have them alwayes mingled with some true contempt. Wee doe not beleeeve our selves to have laughed, if our friend is not sensibly pricked at the heart and if we have said nothing which hath displeased or offended him.

Men of great witt and an excellent nature, can mingle these familiarities, and feigned quarrels with respect, and hinder that among the repartees of a good humour

mour and strokes of friendship, there slips not any blow of pride and despight, nor any disobligeing word.

Their faculty passeth yet further. They know to mingle the same respect, in reprimands and threatnings and even in true angers.

A wise man can speak as a Master to a servant, without slandering him, and without saying a word of which he could be offended.

He can speak as a Judge to a guilty person, and upbraid him of his faults with severe and terrible words, without failing of that respect that he owes to the dignity of a man. Hee accuseth not but the will of the man, hee blames what hee hath done by his liberty, without blameing any thing, that nature or fortune hath done in him.

Wee owe to one another an inviolable respect. You must not refuse, even to infants, nor the poor, what justice obligeth us to pay them, since they have on the Image of God as well as others.

Since wee carry in your soules the Image of the Divinity there is sacriledge in contemning one another.

The unhappy inclination that we have to witness the little account we make of by the Devil with Poison that he shed there,

there, the day that he corrupted our nature.

If we could respect one another as we ought, there would be nothing but heavenly sweetness in our familiarities and liberties of our domestic life.

Mutual contempt begets all that there is of War in our Houses, and this War, all the misfortunes that happen therein.

II. MAXIM.

A wise man by his words maketh himself beloved. Eccles. 20.

PARAPHRASE.

Words are the paint of the Soul. They are those that make known what it is.

This spiritual substance can't be better seen, than on the Tongue.

When a Soul speaks of other things, it needs not to speak of it self, to be known: As soon as one has heard, what the one hath spoken, 'tis known what the other was.

REFLECTION.

THe happiness of making ones self loved, depends on the manner of guiding the Tongue. *In verbis seipsum amabilem facit.*

To speak easily, not to speak too much; to have no pain to speak well, or to hold ones peace; To hold grave discourses and higher, when there is need, and to speak worthily of important and serious things; to abate a mans self also, when 'tis necessary; to be able to laugh with those that laugh, and keep therein the rules of decency and civility; to be able to mingle praises; and true civilities amongst plays and jests, and not to strike others in playing; but as much as is needful, to caress or honour them: to say nothing but wisely and modestly, with a grace and with sincerity, is to take mens hearts, as one ought to take them, and the best fashion that one can do it; I will say, by words, which should be the Image of one of excellent parts.

Good offices have not taken men, but very rarely; Presents neither take, nor touch but the eyes: it is necessary to converse, either to love or be beloved.

They

They are prudent and respectful words, which have implanted those immortal inclinations and all those noble and famous friendships, which we see, and have heretofore seen among friends.

The Men of account, Men of Council, Judges, famous and sought after, all the learned and great Personages, owe their reputation, and their fortune of their learned and discreet Tongue

Women who make themselves most to be considered in the World, and most beloved, are not those who have most of exterior graces, and most wit, nor those that know most things: the reputation that they acquire, by these admirable qualities, pass swiftly away: If any one be constantly and perfectly beloved, she is so, because she is wise and discreet in her words.

As it seems that there is nothing more easy, then to govern the Tongue; so it seems that nothing is more easy, then to make ones self beloved.

It is nevertheless rare, because we refuse to speak, according as it pleaseth those who hear us; we will say what pleaseth our evil humour; we love rather to render our selves intolerable to others. then give our selves the pain, of keeping in some inconsiderate words, or the trouble of speaking humbly and courteously.

We

We are in company often, to shew that which is most infamous and shameful in us to see, and which ought to be most hidden; A base spirit, We will have that men see it, only because we will speak.

The Mask is an excellent invention for deformity; But the best for folly, is that of silence. If Fools could hold their peace, their folly would be unknown.

III. MAXIM.

Wisdom that is hid, and Treasure that is hoarded up, what is in them both? Eccles. 29.

PARAPHRASE.

THe wise Man does wrong unto others, when he speaks not a word; Riches hidden, and understanding mute, are equally unprofitable; But he that hideth his folly is much more worth, then he that hideth his Wisdom.

REFLECTION.

IT happens often enough, that those who have Wit and who know many things, speak little.

That comes, either from a melancholick complexion, which makes them love solitude, and to find pleasure in entertaining them-

themselves; or else by a critical conscience, which makes them apprehend inevitable faults during conversation, and which would carry away the glory, of having said nothing impertinent.

But 'tis a question, whether it be more criminal and shameful to speak, then indiscreet to hold ones peace. They ought to remember that the last and least degree of Wisdom touching the Conduct of the Tongue, is to be able to hold ones peace. The second is to speak but little. The third and most perfect is, to be able to speak much, without speaking ill, or too much.

It is true, there is need of great discretion, to keep in what ought not to be known: but there must be much more, on occasions used, to hinder others from suspecting, or knowing by our silence that we would hold our peace on purpose.

Perfection, is to cover this silence by words, and to hide our secrets by speaking freely and ingeniously, that which may, and ought to be said in company.

It is of a secret, as of a treasure, It is but discover'd, when 'tis known to be hid.

IV. MAXIM.

*Make a door and bar for thy mouth, beware thou
slide not by it.* Ecclesi. 28.

PARAPHRASE.

Make a door to your Mouth. Leave rather your Coffers and your Treasures without locks, then your lips; and have a care, that there never goes out any word which may offend, or which ought to be blamed.

Imagine you, (saith the Prophet) that you are in company as on the Ice, and that you must walk thereon gently and wisely. Fear always, lest your Tongue slip, and your judgement fall with it. As many unbecoming words, indiscreet or rash, as you pronounce; they are as so many falls of your wit, that fall upon others and either wound or incommode them.

REFLECTION.

TO hinder that none of these sorts of words, should be able to come out of our mouth, by putting locks there, is as good counsel as can be given us.

But

But as it is necessary to open often, and speak when reason and necessity would have it, it seems that these locks would not serve for much.

Wicked words are nearest the door, and these escape amongst the good; and because that 'tis good to speak, 'tis as impossible to hinder speaking ill.

One can nevertheless when Wisdom keeps the keys. And its principal business among us, is to be continually at this door, to open and shut it, as often as is necessary.

As soon as it is absent, there happens disorders; and one may say, that the most part of the disasters, which happen in Towns and Houses, that cause so many tears to be shed, comes from this, That Wisdom is not every where, where Tongues are.

When 'tis found there; there passeth one of the most admirable things of humane life. That a wise Man speaks as others, readily without seeking, and counting his words, and that in the mean while, he speaks not a word that Wisdom considers not, and upon which it makes not judicious reflections.

His discourse is a running and a swift water: but this course doth not hinder, in having

having time enough to observe each drop, and not to let any pass, that he knows not and does not examine.

So true is it, that the most miraculous readiness in the World, is that of an eminent and clear understanding, to consider what it saith.

Where the Tongue needs hours to speak, the mind wants less then a minute, to contemplate all the words it pronounceth, and all that it retains; and to distinguish, what it ought to say from what it ought to be silent in.

In a word, the sovereign perfection of Man, in conversing with his like; is that each word bears the mark, that it is not pickt and chosen, and that nevertheless it is perfectly examined.

V. MAXIM.

He that answereth a matter before he heareth it, it is folly and shame unto him, Prov. 18.

PARAPHRASE

HE that answers before he hears, answers not, but to tell that he is a Fool.

REFLECTION.

ONe of our most ordinary failings, is speaking inconsiderately and too fast. One of our most shameful pains, is to unsay what we have unseasonably or impertinently spoken, and one of our most punishable sins, is not to avoid this shame, and not to be willing to recant.

The fear of falling into any of these inconveniences, renders a wise Man extremely circumspect in his discourse, and makes him take this for a Maxim, Never to say any thing, without being first assured, he shall not be obliged to say it backward.

VI. MAXIM.

Be not hasty in thy Tongue, and in thy deeds slack and remiss. Eccles. 4.

PARAPHRASE.

BE not ready in your words, and slow in your actions: speak discreetly and act courageously: promise little, and do much.

REFLECTION.

Imitate not the most part of mankind, who are too good; and it may be, there is not a more dangerous malice, then this excess of their goodness, because there is nothing more a cheat.

They promise according to their desire, which is great; and they do according to their power, which is small.

In engaging our word, and in obliging our selves to serve others, to act wisely and prudently, is to promise less then they ask, and to do more then they hope.

VII. MAXIM.

Open not thy heart to every man, Eccles. 3.

PARAPHRASE.

DEclare not your sentiments, and discover not your heart to all the World.

REFLECTION.

K Now the heart of others, and see all, if it be possible without being seen. Be
G you

you secret without being dissembled. Content your self to keep back your thoughts, not to cover them with crafts. When you must act secretly, exempt your self from lies and use silence only.

Have you the most royal of perfections, (*viz.*) to be able to speak, and to be able to hold your peace as it pleaseth; to say as well, what one has a mind to say, and as little.

Keep this Maxim, and know how to hold your peace, principally touching affairs, and undertakings committed to your prudence.

A design discover'd, is scarce more worth then a design broken.

The least damage, that you ought to fear from words too hasty, is that they delay success.

Time destroys all that is done, and the Tongue all that is to do.

Observe that same Maxim in regard of other things, that one shall have told you confidently, and be faithful to those who have believed that you are so.

When you let go out of your lips, the secrets of your friend; Believe that friendship, fidelity, honesty, honour, wisdom, and justice, go out of your Soul at the same time; and that there is no other difference between you, and a beast, but that his brutality consists in not being able to speak

and yours, in not being able to hold your peace.

Observe that touching the faults of other persons. Many boast that they do not the evil that they see done; do you better yet, do you boast that you never so much as speak of it.

The sin of your neighbour, when it is covered with the darkness of silence and the night, it is a simple sin, and many times offensive to him alone, when you discover it, you make it an infamy to his innocent house, an example to loose persons, and a scandal to the Church.

That which he had done, (if that I might so say) was not but the beginning of a sin, but you have consummated it by your Tongue.

It is hence forward a crime finished, and accompanied with all the reproaches and misfortunes of a scandalous and unpardonable fault.

Publish not that, which Divine mercy would have you hide. Do not publish also, which nature endeavoursto hide, such are ordinarily, the imperfections that it hath left in any persons, or the faults that it hath made it self in their birth. If you observe them your self, have the goodness not to make them observed by others.

'Tis true, that these reviling or jeers
G 2 please

please many, but be you not so loose, as to please your self therewith; and do not afflict your own heart, in willing it to laugh at such a discourse, as renders an honest man ridiculous. Have displeasure in the knowledge of his faults, an aversion to speak of them, and an horreur to divert your self by them.

Aspire to the happiness that an Holy man received, who in dying thanked God, that during the sixty years that he had lived, he remembered not, that he had said any word capable of offending, or disobliging his neighbour.

In fine, study to hold your peace. That is, as said Aristotle, the study of Princes and Kings, and all the men of quality.

One of the occasions, where silence is very comely, is in regard of good offices and favours, with which one is resolved to gratify any one.

A kindness promised, has but one half of its grace when it appears. It is Royal when it surpriseth, and when it comes without expectation or hope.

It is much to prevent requests; It is more glorious to prevent desires: but it's yet more to prevent a mans own words, and to do before he speaks.

VIII. MAXIM.

*A Fool lifteth up his voice with laughter: but
a wise Man doth scarce smile a little. Eccl.
21.*

PARAPHRASE.

THe indiscreet Man laughs with noise;
The laughter of a good Man may
sometimes be seen, but one can't hear it.

REFLECTION.

THe general object of laughter, hath
not yet been known, but it's known
that there's nothing makes wise Men laugh,
but vice suddenly deceived by its self; and
that they are never wiser, nor modefter then
when they laugh.

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REPORT ON

The Board of Directors of the
 Bank of the City of New York
 has the honor to acknowledge the
 receipt of your letter of the 10th
 inst. and in reply to inform you
 that the same has been forwarded
 to the proper authorities for their
 consideration.

THE
COUNCILS
OF
WISDOM:

The Second Part.

Containing the MAXIMS of
SOLOMON,
*Most necessary for a Mans well-be-
having himself towards others.*

THE
COUNCILS
OF
WISDOM:

The Second Part.

Containing the MAXIMS of

SOLOMON.

And the necessary for a Christian
having himself records of them.

FIRST ARTICLE.

MAXIMS,

Necessary for a wise Man, to demean
himself well in regard of
the Wife.

FIRST MAXIM.

*A good Wife is a good Portion, which shall
be given in the Portion of them that fear the
Lord. Eccles. 26.*

PARAPHRASE.

A Vertuous Wife is a great good fortune, and an advantagious portion. 'Tis the chief and most precious of all recompenses, that God gives in this life to those that fear him. Do not hope to do it by your violences: but endeavour to obtain by your holy actions, that yours should be good.

REFLECTION.

Vertuous and wise Women are not so rare as one thinks; The rarity and the difficulty is to know them well, and to distinguish them from others. When you are in condition to seek one, do not trust to your own prudence. You shall never have light enough, to judge who is proper for you: undertake not to chuse her, but pray God to give her to you.

When you shall have her, render not your self unworthy to keep her.

If you are morose to an innocent Wife who loves you, you shall not possess her long: either death shall soon part you: or that which is most to be feared, her goodness shall die before you, and you shall not love but to be punished.

II. MAXIM.

*Blessed is the Man that hath a vertuous Wife,
for the number of his days shall be double.*
Eccles. 26.

PARAPHRASE.

Happy is the Husband of an obedient and a peaceable Wife. If a man could

be immortal, it were by the sweetness of her company, at least he shall live twice longer then he should otherwise have done.

An officious and an humble Wife, is the only remedy to prolong a mans years.

REFLECTION.

B*Eatus Vir.* God hath made two Persons, because he would form in their hearts a visible shadow of his adorable felicities.

The bond of two is Love, which is not personal, nor threefold, but in God alone; but which ought to be immortal between the two who are united.

As it cannot continue but by the grace, and vertue of the object loved, To the end that it might continue between the Husband and the Wife: God intended the countenances of the one and the other, should be a *compendium* of the created beauties; that their Soul should be the Image of the Divine; and that all which is lovely in the rest of the World, should meet in their persons.

But sin happened, which hath troubled his design, and corrupted his workmanship. It is no more but misery and confusion; and the Husband of the wisest, and most vertuous Wife in a City, is not so happy, or so wise, as he that hath none.

III. MAXIM.

Houses and Riches are the inheritance of Fathers; and a prudent Wife is from the Lord.
Prov. 19.

PARAPHRASE.

Your House and your Riches, are the favour of your Parents: but if you have a wife and a discreet Wife, look upon her as a present from the hand of God.

Species mulieris exhilarat faciem viri. & super omnem concupiscentiam superinducit desiderium.

The complaisance of a vertuous Wife, entertains joy in the heart, and upon the countenance of her Husband. Her good Conduct, and her vigilance about domestic affairs, exempts disquiet and trouble, and lust can't make him hope for pleasures, comparable to those, that vertue promiseth by a chaste Spouse.

Si est lingua curationis & mitigationis.

Especially if the graces of her countenance, are animated by a sweet speech; and if this Wife hath a Tongue that can cure grief, and appease anger; for then one can say, that he who possesseth her, is one of the richest, and the most happy Men in the World.

RE-

REFLECTION.

Wives who aspire unto this happiness, ought to remember, that of all the Powers of the universe, the strongest is the sweetness and humility of a Wife; That there is no Power that resists these two virtues, nor hardness to them impenetrable.

Submission and obedience, are the only means for Wives to reign in their Houses, and there to usurp the empire, that the Husband possesseth by the right of nature.

'Tis the sweetness and modesty of the Wife, which puts an equality between the Sexes, and which makes the Government belong without difference, to the one and the other.

God has not intended, that authority should be, but for one of the two; But he would, That nature should give it freely to the Man; and that the Woman should deserve it by humility. A Wife who endeavours, not to please herself but in the Will and commands of her Husband, puts him quickly in a condition, not to dare, and not to be able to command any thing, but that which pleaseth such a Wife.

Among truths that one often forgets to observe, here is one most remarkable;

That the person of the Man, was not preferred before the person of the Woman, but after their sin was committed; that before this misery happen'd, there was a perfect equality between the two Sexes, and that during the days of innocence, their Life according to the intention of the Creator, failed not of being a glorious Image, of that which passed in the glorious Trinity.

In effect, one of the most incomprehensible things of this mystery, is that the Persons of the Father and the Son, infinitely equal in their greatness and perfections, are the same also in the Sovereignty of their Rank, and in their mutual independance; although the one were the Principle of the other: and that comes according to the Fathers, from this, that they are united by an infinite love, as ancient as their Being. Love infinitely an enemy of dependance and subjection, between persons who infinitely love each other.

That is to say, that if in managing things here below, the Husband could not will anything but by love, and the Wife do nothing but by love; although the Man were the principle of the Spouse. Their ancient and just equality, should be as soon establish'd in its first Estate; That there should be no more amongst them, neither Chief, nor Master, nor Mistress, nor Commandment.

nor Obedience; but all that, miraculously transformed, should be nothing but love; And that among the visible things of this World, there should be found, better to represent the joys of the future life, and of happy eternity, then the peace and tranquility of their mortal life.

IV. MAXIM.

Stumble not at the beauty of Woman; and desire her not for pleasure. Eccles. 25.

PARAPHRASE.

IN the choice that you shall make of a Wife, have more regard to her behaviour, and her vertue, then her beauty: and do not ground the repose of your life, on the contemplation of a figure, formed upon sand; nor depend upon winds, which make such disappointments of mens eyes their sport.

REFLECTION.

THERE is nothing more to be feared of a Woman, then that which pleaseeth at sight. A fair face, and a proud Soul. The beauty of one fades, the fierceness of the other remains.

The Devil of Pride enters into your Idol
when

when you adore her, and when you deck her
stately; But he will not go out, when you
would contemn her, and are tired and weary
of so many ceremonies, and so much charge;
It will dwell there in despite of you, and it
will make you know but too late, what you
have been told timely enough. That a fine
Idol costs much incense, much care and
many tears.

The worst is, when that this Idol is not
without a Tongue, nor without Wit, nor
without study, and that it says well what it
knows. It is true, that all that in her passeth
for a wonderful thing; but 'tis a miracle that
every one is willing to see.

There enters into your House abundance
of Admirers: and she who bearkens to the
praises of so many fine people, is scarce the
more of an humour to praise and admire
you, nor even to render herself admirable,
when she sees no body but your self.

Moreover, the wise Man said very well,
that great wealth is not in Houses where
there are great trains, and a great resort of
company; but in those where are abun-
dant of people, that work much and say
little.

Heretofore, say the Fables, at each fine
word that went out of the lips; there went
a piece of gold: Now as well as in Solomon's
time. *Ubi verba sunt plurima, ibi frequenter
egesta.*

regestas. They speak to little purpose, they spit nothing but wind. Silver increaseth not, where Women sow words, and one may say of many others, what a Father said of a Dame in his time, *Hujus in ore omnis suppellex.* Theodoret.

V. MAXIM.

Let thy fountain be blessed: and rejoyce with the Wife of thy youth. Prov. 5.

PARAPHRASE.

TO the end that your posterity may be blessed, and that the fountain of happiness, that runs into your House, may not dry up, seek not your satisfaction and repose, but with the Wife that is your lot, and that you your self have chosen in your younger years, let her and your Children be all your delights; let their conversations be the chains of your heart, and make you discover from day to day, new graces and lovelinesses in her mind.

In fine, conform your self to the intentions of the Creator, when he instituted marriage: Have the happiness (if it be possible) that the years, which weakens and destroys love in other families, may make yours encrease, and that they may give it the power

to remain, longer then time, and live even after death.

REFLECTION.

TO the end that conjugal friendship might be so constant, it is not necessary, that all that which is fair in the Wife should be immortal, but it is necessary that all which is immortal in her, should be fair, and that it should be beloved.

If she has care to beautify her Soul, and you have the power to regard this Soul and stop your sight there, you shall never tire your selves one of the other. Whilst your vertue remains, your pleasure shall never have an end.

VI. MAXIM.

A Woman if she maintain her Husband, is full of anger, impudency and much reproach.
Eccles. 25.

PARAPHRASE.

THe Wife who by her imperious mind is Mistress in the House, is rigorous to her Husband: She cannot have dominion over him, but she changeth it into tyranny, nor see him her subject, without making him her slave.

RE.

REFECTION.

THe Wife that one fears, is truly to be feared. As soon as one trembles before her, she is terrible; And the more ready an Husband is to obey her, and to comply with her, the more unsufferable and cruel is she.

Please your self with all that is pleasant to her; but govern her so wisely, that nothing shall please her but her duty. Have you always over her the authority that belongs to you; but joyn thereto so much of love and goodness, as that she may have more pleasure in obeying you, then you shall have in commanding her.

If you know by long experience, that it is not in your power to bring her to good, take heed, that at least she bring you not to evil: Part from her rather, as much as may be permitted: it is better to quit her; then to follow her into misery; but leave her not in disorder. This were to cause scandal, and to make a great noise in avoiding her, and not to be well escaped from this domestic torment.

VII. MAXIM.

*There is no head above the head of Serpent,
and there is no wrath above the wrath of a
Woman. Eccles. 25.*

PARAPHRASE.

Amongst the heads of Animals, that of the Adder is the worst and most dangerous : and among angers, that of a Woman is most dreadful, and the subtlest to invent treasons and means to destroy you.

Commorari leoni & draconi placebit, quam habitare cum muliere nequam. You shall have more contentment in dwelling with a Dragon, or a Lions, then in having a wicked Wife in the House. One may tame, or daunt wild Beasts, or else one may find means to escape from them and save ones self by flight : But the rage of an unruly Woman is inevitable, you can neither daunt her, appease her, nor fly from her.

REFLECTION.

IT is true, that amongst the disorders caused by sin, one of the most deplorable and most

most fatal, is that which ordinarily appears in a Woman.

Gods design was, that her countenance, her voice, her nature, and her spirit, should not be but sweetness; That the spirit of Man should not be but vigour and Wisdom, and that of these two qualities joyn'd together, should the felicity of Houses be composed.

Sin has overthrown this design. There is happened in our nature a corruption, which in the greatest part of Women, hath strange effects.

The force of fumes and vapours; the weakness of the Organs and of the Imagination; and in fine the blindness of the mind, cause many tears to those that love them, and much misfortune in most affairs where-in they meddle.

In them, objects vehement, light, or vagabond; govern themselves, and stir of themselves. The Imagination delicate and feeble, follows their transport; the proud and blind mind, approves their faults, and maintains them: The Woman believes that all which passes in herself, though in despite of her, is just and praise worthy.

It seems that in all this, there is some remainder of the old Serpent, or some sort of possession. That which we call Caprice, obstinacy, and very often madness, &c. is the

the Devil that enters their head, and who without taking away the judgement and the liberty, makes them do what we see.

VIII. MAXIM.

*Her Husband shall sit among his Neighbours:
and when he heareth it, shall sigh bitterly.*
Eccles. 25.

PARAPHRASE.

HEr unfortunate Husband, whom she incessantly afflicts, his common exercise is in making of complaints; and all the comfortable answers he receives from those who hear him are but sighs.

REFLECTION.

IT is very improper to complain publicly of domestic disorders. 'Tis a shameful harm that a man is loath to discover to the Physician. Those who suffer it, ought to blush at it, as well as those who make it. Let the Wife be loose, fierce or violent, the Husband doth himself wrong as soon as he accuses her. It is no less his interest to keep her fault secret, than to cure it.

There is necessary, Prudence and Power. The point is, effectually to remedy the evil.

and in the mean while to hinder that the Patient does not cry out.

Choose well a Woman before taking her.
When you have her, do not adore nor de-
spise her.

Take heed either of stirring her up, or indiscreetly driving her to anger, by severe and unjust outrages, or making of her proud by a loose complaisance and importunate kindnesses. Love her perfectly, but shew her only one part of your love, at least hide the infirmities thereof.

Your duty and your happiness is to inspire her with Wisdom ; but remember, That you shall never make her wise, but in rendering your self otherwise lovely then by too much friendship.

ARTICLE II.

MAXIMS

For the government of Children.

The first MAXIM.

For I was my Fathers Son, tender and only beloved in the sight of my Mother, He taught me also, and said unto me: Let thine heart retain my words, get Wisdom, &c. Prov. 4.

PARAPHRASE.



Olomon saith, I have heretofore been young, and a little Child, well-beloved of my Father, and governed by my Mother, unto whom I was very dear, and who kept me always near her, that I might receive as well instructions, as caresses from her. I lost no time, even whilst I was at play, for whilst I play'd and took the diversions due to my age; she would that I should always have a mind attentive, and an open heart ready to hearken, because she

had

had always some good word to tell me. His discourse ordinarily was.

My Son, love Wisdom and Virtue more than all the wealth of the World, the rest is but vanity.

That which shall render you an honest man, is the true wealth; and that which God shall prize in you, is the true greatness. Observe his Law, and obey his Will. Don't forget any thing that you have learn't, touching the happiness of being in his favour; don't quit that, for any violence you shall be brought to suffer. Fear nothing; That shall preserve you, as long as you keep it.

REFLECTION.

How great are the inventions of Wisdom, in the least things! What a high and sublime policy has it, in the Conduct of a Child, who comes out of the Cradle! How fair and profitable Councils, in an inimitable example!

Love a Child tenderly, and care for it on every occasion, without spoiling the flower of his age, or making the candor of his innocence and simplicity to fade; preserve it in him, without perplexing him; keep him in fear and duty, without taking away his liberty. Give him an inclination to good and

H

make

make him bend to that side, without breaking any thing, and without doing any violence to his honour.

Do in such sort, as that he may loose nothing, neither of respect during familiarity, nor love during corrections, nor time during play, let him always learn something that may help him to become Wise, and let every accident that happens to him, be made a lesson of Wisdom and Piety; let him have all his pleasures in the presence of his Father and Mother, and although one suffer him not to commit faults there, yet nevertheless he cannot suffer to be kept elsewhere.

Let him know that the reproofs that you give him, come from good will, let his Mother appear as lovely during threatnings as caresses; let severities bear so well the marks of a true affection, as that he may hold himself thereby obliged, as by gratifications and recompences.

Let him accustom himself to take the little discontents of his Mother, for the greatest misfortune, and let him have no ruder punishment, than the sadness of her countenance and her silence.

Let him with the milk, suck the first sweetness of devotion, and let this Maxim be imprinted in his Soul betimes; That on earth there is no other felicity, then to live

according to the Laws of Reason and Justice ; let them often say again the same things to him, after different Methods , and with that weariness and address , as that he may not loath to hear it ; And that to tell him one good word , let the proper time be made use of ; whilst that he plays and that his heart is open by tenderness , to the end that words may enter sweetly , and that he may feel nothing but pleasure in learning what he ought to learn.

II. MAXIM.

He that loveth his Son, causeth him often to feel the rod, Eccl. 30.

PARAPHRASE.

HE that loves his Son , ceaseth not to instruct him according to the needs of his age ; and he regulates all the motions of his body and mind , by perpetual and judicial advices.

REFLECTION.

BEgin to apply your self to the instruction of your Children , as soon as they are able to hearken , and forget not , that education ought to follow soon after the

birth, since corruption and the inclination to evil comes with it.

For little as a Child can be, since that he hath a spiritual and an immortal Soul, 'tis scandalous to let them live brutishly; and to expect that reason should be thoroughly awake, before you speak to him of his duty, is to wait very long.

Whilst that nature is soft and flexible, it is necessary to bend it, and give it the first folds of the affections and habits, that it ought to have in the time of its strength. It is necessary that your Child practise good before he knows it: 'tis necessary that he accustom himself thereto by obedience or necessity, before he chuse it by judgement; and that without knowing what he doth, he should do nothing, but according to the rules of reason and honesty.

Infancy has its perfections and its virtues; order it so, that they appear in the infancy of your Son. As soon as nature teaches him to will and to speak, teach him to will and to speak as is necessary; and do so well, that any of his humane actions, may not have the air and appearance of the actions of a Beast.

The Child that is happily and well brought up, is he in whom the passions are subdued, and obedient before reason is awake, in such manner, as that when he
awake

awake it has nothing else to do but to reign in peace, and to enjoy the victory that education has won.

III. MAXIM.

*He that teacheth his Son shall have joy in him,
and shall rejoyce of him among his acquaintance Eccl. 30.*

PARAPHRASE,

THe Father who teacheth his Son, and hath care himself of his education, shall draw honour from thence, and shall with much joy see him dearly beloved of his Parents, and esteemed of his fellow citizens.

A Son nursed by the Mother, and instructed by the Father, shall be the joy of their House, and the happiness of their Town.

REFLECTION.

THe negligence of the one, and the affairs of the other, have introduced the custom of confiding in Masters, for instructing of their Children. This is not what Nature intended. When it gave milk and tenderness to the Mother, and intelli-

gence and prudence to the Father, its design was to accomplish the glory of their fruitfulness, and to render them Father and Mother of a Son, who was entirely theirs; and who owed his nourishment and his Wisdom, but to their pains and conduct.

A Mother that lets not her Child go out of her arms, but when reason is come to him: A Father who lets him not go out of his House, but when that reason shall govern him, and that he hath contracted, the habits of acting by judgement, and of loving honour, tastes the true pleasures of paternal authority; and no man is perfectly happy in having a Son, but he who hath given him life, science and vertue.

If your Son holds his vertue from another and not from you, he is not yours by one half; and you have no right to attribute to your self, any of his fine actions. He holds from you the power to eat and sleep, and from the Master the power to act wisely and to live as an honest Man.

IV. MAXIM.

*He that teacheth his Son, grieveth the enemy,
and before his friends, he shall rejoyce of him.
Eccl. 30.*

PARAPHRASE.

HE who brings up his Son carefully, labours as well for others as himself. He can boast amongst his kindred and neighbours that he is their good friend, since he is a good Father, and one who prepares them a successor, and a faithful heir, who shall revive the friendship that he had for them, and the good examples that he hath given them.

REFLECTION.

A Man has not much wealth, when he hath none for his Children: But he hath yet less vertue, if he hath not enough of it to make an Inheritance, and to hinder that this vertue does not die with him.

If you aspire unto immortality, and if you are touched with the laudable desire of acquiring it, do so, as that all the most precious and excellent things that you possess, may remain after you; and let each remain in the place proper to them, to be immortal and glorious; Your Soul in Heaven, your vertue in the heart of your Children, your reputation and your name in the memory of your friends, in fine, your silver in Gods Treasury, in the hands of the poor.

But observe, that vertue is not bestowed as wealth in saying, I leave.

Touching this Article. To say at the hour of death, or by the hand of a Notary, in ones Will, I give and bequeath unto my Son, my Devotion and my Wisdom, &c. is to do nothing at all: your Son shall not have them thereby. If you would that he possess them, do so in the time of your health, as may put him in possession of them, and put good examples before his eyes, from whence he may learn that this possession is lovely, and that it ought to be loved, more then riches and other goods which perish.

V. MAXIM.

An Horse not broken becometh headstrong; and a Child left to himself will be willful. Ecc. 30.

PARAPHRASE.

AN Horse neglected and that one tames not betimes, becomes untameable; and a Child that one abandons to his liberty, without reproof or correction becomes incorrigible.

REFLECTION.

EXpect not but that yours should commit crimes great enough, for you to correct, or reprove. Malice increases with age,
and

for the government of children. 166

and in the end arrives to a pitch, and to an excess, where chastisement is not only very unprofitable, but very dangerous.

Do not expect but that his little indevotions will become sacrilegious, and that his little angers will change themselves into turries, and they may meditate designs of treachery and parricide. Punish them whilst you can draw honour, and profit out of your severities, and have a great care, that others have not occasion to punish him, when the punishment shall be the death of your Son, the loss of your Honour, the ruin of your House, and the reproach of your posterity.

VI. MAXIM.

*Cocker thy Child, and he shall make thee affraid;
Play with him and he will bring thee to be-
wines.* Eccl. 30.

PARAPHRASE

IF you treat your Son always with caresses and kisses, and if you continue to give him milk, at the age of fifteen or sixteen, he will return you gall, and he will oblige you to fear him, as much as you should have loved him.

If you play with him, you shall lose much

at that play, your familiarity shall be recompensed by a contempt, that shall cause your death.

REFLECTION.

CHildren come to an age, when they need no milk, nor caresses, nor laughter, nor familiarity.

There must always be love; but at that age your Son ought to divine that you love him: it doth not belong to you to tell him so.

Have you a reservedness and a silence which should do all, which corrects when he is faulty, and commends when he doth well. Spare not either Praises or Corrections, but do in such sort as that you give neither but by the eyes.

When he hath failed, let your presence and your sadness be all his punishment.

When he hath done well, let him be ravished to see you, and let him take that for his recompense. Approve what he hath done; but let your approbation be, if possible without words; at least, let it not be much, and let the declaration that you shall make to him, of your sentiments touching his demeanour, be little better then silence it self.

VII. MAXIM.

Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Eccl. 30.

PARAPHRASE.

DOn't laugh with a Child, if you are not willing to weep with him. If you have not incessantly the hook in hand, to prune the branches of this tree, and to lop off that which is offensive, you shall pluck but bitter fruit, such as shall make your teeth gnash, and make you feel most grievous pangs in your latter days.

REFLECTION.

THere are three things, which necessarily make you loose your authority over your Son. To laugh with him and render him too familiar; To suffer and dissemble his faults; and in the end to give him evil examples, and to make your passions, and weakness appear before him.

These are the three indiscretions, that take away the respect that is due to you, and which accustoms him to contemn you. Avoid them carefully: For as soon as you

see your authority lost; be you assured that your Son himself is lost.

In one word, do not adore him: and in regard of Children, take heed of following the fatal example of so many other Fathers, who make Fools of them by their education, and then Judges, Magistrates, and Masters of the people, by their silver or credit,

VIII. MAXIM.

Bow down his neck whilst he is young, lest he wax stubborn, and be disobedient to thee, and so bring sorrow to thine heart. Eccl. 30.

PARAPHRASE.

BOW down his neck in his youth, and bring down his pride, and make his rebellious spirit bend to obedience and duty, with all the strength you are able. Never fail to correct him on occasion, lest he harden himself in evil, and his wicked nature become inflexible; otherwise you shall have the displeasure, and the shame of seeing him arrive at that pass; and you shall suffer eternal repentings for your negligence.

RE.

REFLECTION.

N Evertheless in taming him free your self from anger. Correction does wonders, against the looseness of youth when most incorrigible and desperate, but choler mixt in this most excellent medicine is poison. If you give the one with the other, you go to destroy him, believing thereby to remedy his distemper, and you render your self his murderer in acting the Physician.

Learn to be severe and dreadful without being in rage; to be firm and inflexible, without ceasing to be reasonable, to be just and entire without being violent; and know the way to have the countenance and the word of a terrible Judge, at the same time that you conserve a Fathers heart.

IX. MAXIM.

Give not thy Son and thy Wife, thy Brother and Friend, power over thee whilst thou livest, and give not thy goods to another, lest at repent thee and thou intreat for the same Eccl. 33.

PARAPHRASE,

And

REFLECTION.

WHilst you live don't put your self under the Conduct of those, whom you your self ought to manage, neither Wife, Children, nor Friends.

Retain always that authority that God hath given you, and the free disposal of your Goods, without confiding in any whosoever it be, for fear, least instead of the ease and rest you hope for, you fall into contempt, and that you do not render those cruel and ungrateful, whom you think, your liberality should render wiser and more acknowledging.

As soon as you shall have given all to your Sons and Daughters, they will believe that they now owe you nothing more. And when your hands shall be empty, your countenance shall be odious and intolerable: Suffer not that by any prayer or application whatsoever, they make you ever to change your resolution: for 'tis better to see your Children dependant on your good will, than to rely upon their acknowledgement and justice.

Deal

Deal so, as that they have always need of you, or hope for something from you, but stand not in need of them, if you intend to be loved by them. Shew them your hands during life, but keep them shut and don't let all go but at death.

ARTICLE II.

MAXIMS

For the government of Servants.

The first MAXIM.

*A yoke and a collar bow the neck, so are
torments and tortures for an evil Servant.
Eccl. 33.*

PARAPHRASE.



He weighty yoke brings down
the stiff and lofty neck: and daily
labour renders a Servant hum-
ble: and in the end, gives him an
inclination to his duty.

*Mitte illum in
operationem ne
vacet: multam
enim malitiam
docuit otiositas.*

Never leave your Ser-
vant without employ, for
Idleness is the Mistress, of
the School of malice. Te-
she that teacheth it in Hou-
ses, and render all those
learned therein who have the leisure
study it, and who want business.

If you give your Servant work he will give you rest, if you spare him he will give you pain. When he does nothing, he thinks of doing evil; and the more at liberty he is, the more inclination hath he to looseness and debauchery.

Operatur in disciplina, & querit requiescere laxa manus illi, & queret libertatem.

REFLECTION.

TAKE no body to serve you, if you have not wherewith to employ him at all times of the day. One quarter of an hours idleness joyn'd to another, shall quickly be long enough, to give a Servant the will to do no more, and to teach you, That a Master who nourisheth a sloathful person, is very near to nourishing a Traitor and an Enemy.

II. MAXIM.

Bread, Correction and Work are for a Servant.
Eccl. 33.

PARAPHRASE,

THERE are three things, of which your Servant ought not to stand in need,
(1.) Bread, Work, and Admonition.

R E.

REFLECTION.

OF Bread, because 'tis his right; of Work, because 'tis his condition; of Admonition or chastisement because 'tis your interest.

Without Admonition, he corrects not his own faults; without labour he will commit new ones and greater; without Bread he will believe that he may commit them, and that all his thefts are allowed him. In one word, when by your indevotion, serious advices are wanting in your House, as well as wholesom correction; When that by your negligence they are not well imploy'd, and when that by your covetousness, they are neither well paid or well fed. Take them for Ungodly, Unchast and Theeves, all those who are content to dwell with you.

III. MAXIM.

If he be not obedient, put on more heavy fetters; be not excessive towards any, and with discretion do nothing. Eccl. 33.

PARAPHRASE.

When he refuses to obey, punish him; but do nothing by passion and with

out judgement. The transports of your wrath do not correct him, they pervert your self and render you more blame worthy then him.

REFLECTION.

A Sfoon as you know him to be incorrigible, send him away, and beleieve that 'tis better to be rid of him a moneth sooner, then to employ him this moneth to vex you, and make you commit without ceasing, faults of impatience and transports of anger. But if you judge that he may amend himself, and that you have cause to hope for an amendment and service from him; distinguish between his faults of floathfulness, or evil will, and those of his ignorance, and have therein a most judicious conduct, and the most just that you are able.

The most excellent means to be feared and well served in your House, is to render your self serious towards your domesticks, and to have few words with them. Know all that they do, but hinder them from knowing what you think, and what you will do.

They will not have of respect for you, but as you have of moderation or reserve towards them.

Heretofore Idols were adored, because they

they were Images of men who had their eyes open, but said not a word.

A Man who sees every thing in his House and who speaks not, is respected as a God. They tremble without his threatening, and the only fear that they have, by his not speaking, keeps every one in his order, and in his duty.

IV. MAXIM.

If thou hast a faithful Servant, let him be to thee as thy self, and treat him as a Brother.
Eocl. 33.

PARAPHRASE.

WHen you have a faithful, ingenious and an humble Servant, let him be dear to you as your Life, Treat him as a Brother or as a Friend. Remember not only that 'tis one of the rarest things in the World and that one cannot buy it too dear; but remember also, that the eternal Wisdom which disposeth of the servitude and liberty of men, hath put him into your hands, 'tis a present of his providence and love.

REFLECTION.

Fear not to be familiar with a wise Servant, who has affection for his master.

Only have a care, that he doth not accustom himself to guess, but to ask what your intentions are, and what your will is on each occasion.

Discharge your self on him, of your disquiets and household business. But if you would do that happily it is necessary at least, that you take one trouble, (*viz.*) To look to it; and to know all that passes.

See you all that he doth; not so as to have a watch on his fidelity, but to hinder him from forgetting his condition. If you do not make him remember it, he will without doubt forget it; and things shall arrive to a pitch, that shall necessitate your dependance on him.

It is very easy to make a good Servant an ill Master.

And although he commands very wisely and governs your House keeping with much success, it is yet shameful for you to obey in your own House. You can't loose more then in loosing your authority there.

'Tis an ill way of understanding, either right or policy, to recompense the long services of a waiting Gentleman by serving him your self, and fearing him in your turn.

Since he is wise, put your goods and your business into his hands. But know that you must not communicate power, as a Father

com-

communicates life; but as the Sun communicates Light, giving it incessantly, and in keeping the Person obliged, by a perpetual dependance.

A Servant to whom one trusts all, without taking any notice of what he doth, shall quickly be a Thief or the Master of the House.

V. MAXIM.

whereas thy Servant worketh truly, intreat him not evil, let thy Soul love a good Servant. Eccl. 7.

PARAPHRASE.

Afflict not a Servant who doth what he can, and who employs heartily all his strength and health to serve you. You are unworthy to live, if your evil humours make hole to suffer who love you, and who live not but for you alone.

REFLECTION.

DO so well, as that one may be content to serve you, when he enters into your House, that one may be faithful and happy when he is there, and that one may be rid if it be possible when one goes out thence.

That is your honour, for one of the qualities of great Men, is to make those great who faithfully serve them with love. Do not as some, who render themselves easy and good to their Servants, provided that their Servants were content to be poor and miserable. But on the other, neglect not your interest, settle things so, That the advancement of those who gain with you, come no otherwise but your liberality and their Wisdom: And that their treasure increase not by your losses. For it is very shamefull to see, what is every day seen, of rich Servants and poor Masters.

VI. MAXIM.

Labour not to be rich, cease from thine own wisdom. Prov. 23.

PARAPHRASE

O Verwhelm not your self by labour, nor loose your health to heap up riches.

Fear and Prudence which makes you to foresee future needs, are a true folly, if they interest themselves in preserving the Innocence and Tranquility of your soul, as well as making your revenue increase.

REFLECTION.

YOU give your selves disquiet this day, and you labour hard to be rich, to rest your selves some years hence. Do better then that, Take you rest to day and put off giving your self grief and disturbance till that day.

Rid your self of the ambition of acquiring much wealth, and know by the experience of others, that 'tis to acquire much trouble.

To have too much silver in ones Coffers, and too much nourishment in the stomack, are two commodities equally dangerous. Rest and pleasure increafe not with wealth, when Goods are arrived to a sufficiency or to a middle condition, you have attained to the utmost limits of pleasure.

You may be more rich, but never more content, nor more at ease.

When you shall be a great Lord, and that you shall see your self in the midst of a multitude of Officers. All the advantage above Persons of a middle degree, shall be, That you shall have more trouble and importunity about you, more unprofitablenesses in your moveables, more vanities and follies in your cloaths, more company at your Table, more noise in your Houle, and more trouble in your mind.

With

With all the millions you can possess you can't buy a second Body: and whilst you have but one, you shall have no need of two Houses, nor three Tables, and yet less need of forty hands to serve you.

All this multitude of pains and unrest, shall be for other Persons, that you shall nourish; and certainly one may say, that those who labour most to enrich themselves; are the very Persons, who least enjoy the pleasure of their own labours.

THE FIRST MAXIM

A Rich man is a poor man, and a poor man is a rich man.

PARAPHRASE

A Rich man is a poor man, and a poor man is a rich man. He that is rich, is poor, and he that is poor, is rich. He that is rich, is poor, and he that is poor, is rich.

THE SECOND MAXIM

A Rich man is a poor man, and a poor man is a rich man. He that is rich, is poor, and he that is poor, is rich. He that is rich, is poor, and he that is poor, is rich.

IV. ARTICLE.

MAXIMS,

For the Conduct of a Wise Man towards his Friends.

FIRST MAXIM.

A faithfull Friend is a strong defence, and he that hath found such an one, hath found a Treasure. Eccles. 6.

PARAPHRASE.



Faithfull Friend is a fortress that defends, and a Treasure that enriches. He that possesseth it is happy, and his happiness is secure.

REFLECTION.

Keepe this Treasure carefully; and if there remains in your Soul, any remembrance of its Heavenly extraction, and any strokes of

of its resemblance with God, never live without friendship.

It sufficeth even to live, To know that there is in us a necessity to love. For as our Souls are created after the Image of the Creator, they must of necessity, have a goodnes which drives them, as it were to go out of themselves, and that all their substance should be no other thing then a Divine and an immaterial flame, which raiseth it self towards Heaven, and who in aspiring to God, seeks another heart then its own, as a Companion and an help, to be assisted in its elevations, and to arrive more easily at its sovereign happiness.

Each spirit is but the one half of another. Not that these are divided in the making, and two made of one: But they are formed with a proportion and a sympathy, which inspires them with desire, and gives them power to joyn themselves, and to act so by their intimate communications that they become as one. But before all may be accomplished, there are formed in the Soul of Man, much anguish and doleful melancholly, and several sorts of distempers and miseries, because it is the Image of God, the eternal felicity of which consists in this, that neither of those persons is ever alone.

One part of a wise Mans skill, is to know, that the most of the miseries of our mind,

come from inward solitude; and that their remedy is a true friendship. *Amicus fidelis medicamentum vite.*

II. MAXIM.

Well is him that hath found Prudence (or a Friend) and he that speaketh in the ears of him that will hear. Love thy friend and be faithfull to him. Eccl. 25. 27.

PARAPHRASE.

TO find a good Friend, and ears capable, either to hearken to profitable truths, or to retain secrets of consequence, is an happy rencounter.

Love your like, and content your Soul in joyning your self with him by a perfect confidence, without having any thing upon the heart, which may not be common to him.

REFLECTION.

That which our Souls would trust, and that which they would draw out of themselves, to transport it into other Souls, are three things. Their Knowledge, their Secret, and their Person.

When they communicate their Science, (*viz.*) Their Knowledge that they have acquired by study, or the News that they have learn'd by fame, or the Light that they come by

by from public affairs and other occasions; In one word. When they communicate their indifferent thoughts with pleasure, 'tis familiarity. When they pass further, and that they communicate their secret thoughts, 'tis friendship.

When they go even to the utmost pitch, and that they aspire to the communicating themselves, and to transport their heart into another heart, and as far as is possible to nature and grace, of two spirits to make but one, 'Tis properly and precisely what we call Love.

Good will follows Love, and that follows Friendship. We will the welfare of the object, as soon as we love it. Our own welfare is common to him. What belongs to a Man belongs to his Friend.

To gain a faithfull and a sincere Friend, is to acquire in a moment, all that which he possesseth, and that he hath been many years in getting. *Beatus, qui invenit verum amicum.*

III. MAXIM.

Nothing countervails a faithful Friend, and his excellency is invaluable. Eccl 6.

PARAPHRASE.

THere is nothing more precious in the World, than a good Friend. In the balance of the wise it weighs heavier than all the gold and silver in the World.

REFLECTION.

MEN speak this day excellently of friendship : but 'tis a subject whereon men seem , very ill to proportion the good they do, to what they say.

Our age is the most eloquent that has been thereupon , and the happiest in words and thoughts. Never has there been so many Admirers of this fair vertue, nor never so many Panegyricks and pieces composed in honour of it. In Books, in all Societies, in the Court, and amongst the People; men speak not but of friendship. One sees nothing else on the countenances and lips : it is every where but in mens hearts. Friendship pleaseth us but interest is our Master, and there is no loss with which we are less touched, or less afflicted then that of a good Friend.

V. MAXIM.

A faithfull Friend is the medicine of Life , and they that fear the Lord shall find it. Eccl.6.

PARAPHRASE.

OUR Bodies have distempers which shorten our mortal Life; Our Soul has those which render its immortality unhappy : The remedy of the one and the other is a good Friend; but you must fear God, to find it.

Have many Friends, but have no more
then

then one confident. Be much with all the World, but be single with one alone.

Let your House, your Treasures, your Hands, your Ears be open to many Persons; but let your Heart be open, only to the intimate Friend, that you have chosen.

REFLECTION.

YOUR Heart was made to be given: it cannot refuse it, without crime and infamy: but its greatest reproach and shamefullest injustice, is to give it self to many.

It and its secret is no more any thing worth, when once they are common. The excellency of the Heart of man, is to procure the general good, and its self to be a particular one.

It is necessary, that it should be of the condition of the Sun, who obligeth the whole World, who is admired of Men and Angels, but governed and possess'd only by one.

In one word, the Heart is well made, when it is as a stately Garment, and that it can take this for its device. *Agreeable to all, proper to one alone.*

V. MAXIM.

If thou wouldest get a Friend, prove him first, and be not hasty to credit him. Eccl. 6.

PARAPHRASE.

IF you would have a good Friend, try him, and before that you trust him know his fidelity. But remember that you have

no other ballance for that, then the time of affliction.

REFLECTION.

IT is true that perfect friendships are begotten at the first moment of an interview, and that great wits know one another from that instant.

But a wise Man, who hinders not his inclination from begetting, doth hinder it from declaring it self so readily.

He pleaseth himself to feel the unforeseen motions, and the sweet and powerfull attractions, that incline him to love the Person that seems lovely to him; but before that he resolves, he asks his reason, and he trusts not, but to its councils: and reason, before consent, asks concerning the time, and trusts none but experience. Whosoever has not seen more then a year, can't say that he knows; and whosoever has suffer'd nothing, can't say certainly that he is beloved.

VI. MAXIM.

*For some Man is a friend for his own occasion,
and will not abide in the day of trouble.*
Eccl. 6.

PARAPHRASE.

FOr there are Friends, who are not so but in fair weather. They fly away when the winter comes near; and when you begin to lament, they know you no more.

RE-

REFLECTION.

THeir opinion is, that friendship consists in pleasing themselves with your conversation, and laughing with you, when you are in good humour, during prosperity and happy days.

They ought to know, that to declare oneself a Friend to any one, is to oblige a man, self not to have money in the time of his need, nor leisure in the time of his business, nor blood and life in the time of his danger, which are not his, and of which he may not be able to dispose.

VII. MAXIM.

Again some Friend is companion of the Table, who will not continue in the day of thy necessity. Eccl. 6.

PARAPHRASE.

THere are some who are good Friends when they are at Table : but from thence they know nobody. They promise every thing, when they divert themselves with you, and at your expence ; after that they remember nothing, and ordinarily feasts serve, but to feed deceivers and ingratefull Persons.

REFLECTION.

They believe that to love you, is to help you laughing with a brazen face, during debaucheries, & in the commitment of sin with more boldness and insolence.

Believe them not; for if you take those for enemies, who use their hands and sword against you, don't take those other sorts of Murderers for Friends, those who employ your own hand to bring death into your Heart, and who perswade you to stifle in you, by scandalous and brutish actions, both Innocence, Grace and Honour, which are the true Life of Man.

Flee those Men: whatsoever may be the tie that fastens you to their company, burst it, and look on them as unknown, or as Traytors. Remember that death breaks all Marriages, and crime all Friendships.

There are others who are *Eteſtami-* Phantastics and odd humour'd; *cus ad inimi-* who love without interest, and *sitiam.* are offended without grounds, and who make friendships, but to make complaints, and to seek occasions to accuse and persecute a Friend.

Engage not your self so far as to see them: and be constant in refusing and avoiding the acquaintance, and familiarity of two sorts of Persons.

That of Libertins, who are happy in possessing you, and diverting themselves with you, but are always ready to betray you, and to sell you for a little silver.

And that of those passionate and jealous Friends, who take for treachery, the least look

look that you cast on any body else, and who have made an Ancient say very wisely, That there is no hatred more intolerable, and more to be feared than their friendship.

VIII. MAXIM.

And there is a Friend, who being turned to enmity and strife will discover thy reproach.
Eccl. 6.

PARAPHRASE.

T Here are others, who cannot keep a Secret during anger, and who in the least difference that happens, declare all they know of you, and cruelly vilify your confidence and your sincerity.

REFLECTION.

IT is true that these transports of their anger are dangerous, and they may cause fatal displeasures; But remember that when you have received any one into your friendship, that you are not only to feel his afflictions, but you are also obliged to suffer his faults; and that 'tis to suffer very little for him, if you have not the courage to endure what comes from himself.

There is no Friend but hath his imperfections and failings, and there are no failings in your Friends, that you ought not to excuse: But there are none also, but you ought to have known before loving and choosing.

chusing him. Choose well, and never engage your self to love a Man, whose faults and weakneses are the intervals of hatred, and who during anger is a true enemy.

IX. MAXIM.

Who feareth the Lord shall direct his friendship aright, for as he is, so shall his neighbour be also. Eccl. 6.

PARAPHRASE.

WHen you have found a constant Friend, look on him as another self. Make him enter into your House, with the same liberty as into his own; let him dispose of your family, and concern himself with your affairs as of his own.

'Tis the happiness of friendship, to live in two hearts, and to command in two Houses.

REFLECTION.

WHat Men say of two Suns, (if they were in the World,) would not be true, if they could love one another.

These were not two things incompatible, but two equal powers, when that a right understanding were between them; and all Laws that Men make to govern the universe, in favour of the unity; were not good, but because discord is an inseparable companion of two Sovereigns. When that love is
the

the third, there's the number necessary, to command happily both in Heaven and upon Earth.

X. MAXIM.

For/ake not an old Friend, for the new is not comparable to him. Eccl. 9.

PARAPHRASE.

A New Friend is never worth an old. Change not: what you have already, is assuredly better then what you yet have not. If the Person that you have long loved, be less perfect and less precious, it is nevertheless properest for you, and best made to your humour.

The sweetneses of friendship come not from the Nobility of a Man, nor his knowledge, nor the beauty of his mind, but from the conformity of his heart to yours.

You cannot be more ill clad, then by a gaudy and rich suit too big for you, and that fits not well; neither can you be more ill beloved, then by a man that nature has not made for you.

Moreover, there is no new Garment that does not incommode the body; nor new acquaintance, that does not torment and wound the spirit.

The reserves and ceremonies continue a long time, and these are the grand affairs, at the beginnings of friendship.

In a word, whosoever can cease to love a first Friend, is unworthy to have a second, and whosoever can let a good and a true friendship die, shall never have another which may be immortal.

XI. MAXIM.

Do good to thy Friend before thou die. Eccl. 14.

PARAPHRASE.

DO not stay till the hour of death, to do good to your Friend. Love makes companions, not heirs. It does not offer what it looseth, and what it is constrained to leave, but it renders that common which it possesseth, The time of its liberality, is the time of its life.

'Tis avarice, or necessity that gives at death, and which makes Testaments.

In bonis non des querelam, & in omni dato non des tristitiam verbi mali. In doing well, do not make reproaches; and when you oblige a Friend by any favour, let your countenance and your words oblige yet more. The sadness of the giver, offends

Eccl. 18. him who receives; and changeth the good done, into displeasure.

Denial oftentimes ought to be excused, because it may come from inability. But a sad consent and trouble, cannot but be very odious;

odious; because it can come from nothing, but covetousness or want of affection.

When you have occasion to help your Friends, have always three things open, your Hands, your Countenance, and your Heart.

To do a kindness with speed, is to do it twice; But to do it in a civil and courteous manner, is to do it more then an hundred times.

In like manner, let that never happen, as to say to a Friend, Come again to morrow and I will give it you.

Ne dicas amico tuo: Vade, & reverte: cras dabo tibi.

Prov. 3.

A favour delay'd is scarce more worth then denial; and it is not given from the day that one can give it, one gives but at halves.

It seems as if by this delay, you did seek time, to find means to do nothing, at least, you demonstrate, that you do not oblige with pleasure. Joy is ready, and every thing that pleaseth it, is suddenly done.

XII. MAXIM.

Change not a Friend for any good by no means.
Eccl. 7.

PARAPHRASE.

Molest not your Friend, who defers the payment of what he owes you. It is

is better to have your money a little too late, then loose so dear a friendship too soon.

To lend by affection, is to employ your money well; but to loose a Friend to recover it, is to loose more then that's worth.

REFLECTION.

Since you are in haste to be paid, conceive that he is more straitned to perform it; and know, that it is not so painful to an honest man to want money, as 'tis to owe it. Be content that he's afflicted and disturbed: don't render him shamefull by speaking to him of that affair.

Those who have a little true friendship, blush at the calling to mind the debt of a Friend. Since you have much courage and much love do you your self blush at the remembrance thereof.

To hold ones peace thereupon, is not to be generous enough, perfect kindnes is quite to forget it.

XIII. MAXIM.

Loose thy money for thy Brother and thy Friend, and let it not rust under a stone to be lost. Eccl. 29.

PARAPHRASE.

HAzard your money, by lending it to your Brother or your Friend: And know, that it is always more honourable and

more safe, then it would be in a hidden Treasure, and shut up under stones.

REFLECTION

YOU ought to believe it lost, as soon as it is useless to your Friends: When they come to ask a favour of you, be you ready to offer it: fear no other danger, but that of deliberating too long; and have no other displeasure, then for not having prevented them, and for not being happy enough to guess, that they had need of you.

Have herein the Maxim of that ancient Hero, who being advised by his Treasurer, that there was no more left, and that his liberalities had exhausted it, made him this heroic answer? You deceive your self, said he, There remains to me all that I have given: it is mine more then ever, since 'tis in the hands of my Friends. *Hoc habeo quodcumque dedi.*

XIV. MAXIM.

Who so discovereth secrets, looseth his credit, and shall never find a Friend to his mind.
Eccl. 27.

PARAPHRASE.

TO reveal the secrets of one Friend, is to loose many. An unfaithful man, shall never be loved of any body, and those who

who have made him tell it, shall be first that shall fear and hate him.

REFLECTION.

IN affairs of friendship, as well as in those of State, the least and lightest indiscretions of the Tongue are irremissible crimes. Their Secret is a Religious order, who have no pardon for faults, nor pity for penitents. They punish those faults, after the most terrible manner, and most to be feared of a man, who hath any thing of sentiment or an heart. Which is, That they never give him any more the occasion to fall again.

XV. MAXIM.

If thou hast opened thy mouth against thy friend, fear not; for there may be a Reconciliation, Eccl. 22.

PARAPHRASE.

IF (being in an ill humour,) you have happen'd to say ought to your Friend in cross terms, or have inconsiderately injured him, but that signifies nothing; fear not, for reconciliation is not difficult.

In like manner, if during
Ad amicum, si a flash of anger, you draw
produxeris gla- sword against him, despair
dium, non de- not of re-establishing your
speres. friendship. Man is indul-
gent toward the passions of
his Brother, when they are blind and carry
away

away the reason. There needs but one word of regret, or one tear to wash away the memory of a bloody quarrel.

That which is dangerous, and renders anger for ever irreconcilable, is to cast in the teeth of a Friend, any thing that reflects on the honour of his House, or to upbraid him with the services you have done him, or of any pleasure that he shall have received, or to testify any contempt of him, or to appear proud in his presence, or in fine, to declare his secrets, or to betray him in any business where he puts confidence in you.

*Excepto convitio, & impro-
perio, & super-
bia, & Mysterii
revelatione, &
plaga dolosa, in
omnibus effugiet
amicus.*

All that makes him shun you to the end of the World: you may see his face again, but you shall never more find his heart nor confidence.

REFLECTION.

IN fine, condemn not your Friend, for contempt is the mortal wound of friendship, and the only wound that the heart of man can't bear.

Nature and Fortune which might render us contemptible, are not able to render us insensible and indifferent under contempt: habitude cannot accustom us thereto; and vertue which sometimes may be able to
stifle

stifle the grief, cannot blot out its remembrance.

We have no experience, even that the quality of Persons who contemn us, do lessen the resentment. The praises that we receive from the part of our enemies, do not leave to be agreeable to us: But the contempts that come by means of our greatest friends, sensibly wound the heart.

That which comes even from Princes or Masters, is not sweeter, nor better received. Whatever power or authority, that one hath over us, we never think they have a right to contemn us, when we are guilty; and those who confess, that their crimes deserve death, cannot believe they deserve contempt.

Grace takes away from many the desire of revenging themselves, but it gives to very few contentment to suffer it. If some may love to be contemned for the Glory of God, I do not know, that many love those however, that do contemn them.

XVI. MAXIM.

One man beareth hatred against the other, and doth he seek pardon from the Lord? Eccl. 28.

PARAPHRASE.

Ipse cum caro sit, reservat iram & propitiationem quaerit à Deo.

How can that man dare to ask blessings and favours from God for himself, who prepares evil for another? And he who would

would cause his neighbour to perish, can he hope that God will preserve him?

Man would himself be in wrath, and desire that God should be appeased. He who is but flesh and corruption, would punish the faults of those like himself: And he prays God, who is infinite in his holiness, that he might dissemble his, and that God would endure them: what pretensions and what hopes are these?

REFLECTION.

TO choak the sentiment of ill words, that one gives you, or of wrong that one does you in business, have you often in your mind this undoubted truth.

That of all sorts of injustice, the two greatest are, First, That God should be offender, the second, That we should take ill other mens offending us, and that we should take the liberty to resent them, and complain of them.

When you have a difference with any body, you goe and relate the business, and ask of your friends, if it be not true, that you have wrong, and that you ought to revenge it: you have so much right on your side; you do and say so well; that each one confesses it & answers you that 'tis true.

But to the end that you might better know the truth, tell them the whole; relate

to them ingenuously, what your Conscience knowes, touching the most enormous sins, and shamefull ingratitude that you have committed against God; and there shall no body say, but that you merit infinitely more evil, and more contempt then you have as yet received.

During quarrells and suits at Law, the question is, to know if you ought to destroy a Man, whom God makes use of, to punish in you great sins, and to punish them by so small an evil as that is, which you pretend that one doth you. Be you the Iudge; examine and decide the question your self.

XVII. MAXIM.

Abstain from strife, and thou shalt diminish thy sin Eccl. 28.

PARAPHRASE.

Lessen the number of Law suits, and there shall remain fewer sins. To prosecute a relation; To enrich Judges, and persons unknown; To ruine your family; to multiply your faults, & to lose Paradise, that which ordinarily you gain by pleading. There is no quarrell but may be ended, by means of mildness and civility: and there is no peace but is more worth then all the victories of the Barr, and than all the Triumphs, that pride causes you to make over your enemies.

REFLECTION.

Live in peace, and establish your happiness, by so doing, as that nothing may trouble you, and that you may not be obliged to defend your self, nor to complain of any body.

It is not so honourable to overcome enemies, as not to have any. Mad men, and Beasts themselves have a part in the first honour: The second belongs only to men of a Divine and heavenly nature.

But if we must unfortunately have enemies, let us believe, that it is less glorious to us, to overthrow their house and fortune, then to sweeten their anger; and all the cares we take, to gain on them in our process, let us employ to gain their hearts.

Let us not undertake the causing them to perish: Let us aspire to a more illustrious Victory, to do so as that in spite of themselves they may love us, and blame themselves for having disobliged us.

Let us carry repentance into their Consciences, and let us make them see by good offices, that we are lovely, and that we deserve to be loved, when they have done us displeasure.

If we would use sweet and respectfull words, and endeavour to subdue them, by the allurements of an officious and an obliging nature, they must themselves confess they

they were in the wrong to treat us ill; and this confession is a more desirable honour, and the most famous victory, which an honest man can aspire unto.

In fine, we are obliged to extinguish in our Souls, all enmities and all desires of revenge.

By the Law of nature, who has not given us other arms, or means to overcome other men, then love.

By the Laws of the Gospel, which hath given us a precept, and made thereof an indispensable commandment.

By the Law of him who was God and Man, who gave us the example of it.

By the Law of the Creator, who has been willing, that our spirit and our person, should be no other thing, then a living Image of his substantial and infinite charity.

By the Law of Paradise, of which the inscription graven on the Gate, is, That no man shall enter there, who hath hatred or anger in his heart.

Our interests oblige thereto as much as the rest; and we ought to assure our selves, that there is no enemy so cowardly or fearfull, who would not hurt us; nor so feeble as that it cannot; nor so ignorant, as not to know means, or to have address and subtilty enough to find occasions and do it.